

Academia Cœlestis:
T H E
Heavenly University :
O R, *Rouse (Fr)*
The Highest School,
Where alone is that
HIGHEST TEACHING,
The Teaching of the heart.

By FRANCIS ROUSE,
Sometime Provost of *Eaton Colledge.*

A Treatise written above Threescore
Years since: The *Third Edition*, Re-
vised and Compared with the Latin.

Greg. IX. Ep. ad *Univers.* Paris.
Nec *Philosophos* se ostentent: Sed Sata-
gant fieri *Theodidasti.*

London, Printed and Sold by T. Sawle,
in *White-Hart-Court* in *Gracious-*
Street, 1702.

111/10

August. Tr. 3. in 1 Joan.

Jam hic videte Magnum Sacramentum, Patres.
Magistria forinsecus, Adjutoria quædam sunt, &
Admonitiones; Cathedram in Cælo habet qui
CORDA docet.

Which is:

Behold here, my Brethren, a Great Mystery (or
Sacrament.) The Academic Chairs (or Pro-
fessorships) outwardly, are certain Helps and
Admonitions: But He that Teacheth **HEARTS**
hath his Chair in Heaven.



Advertisement

TO THE

READER.

THis Treatise was writ several Years before the late Civil Wars, and consequently before the Rise of a great and considerable Body in this Nation, who openly Contend for the more Immediate Teachings of the Divine Spirit, and more vivid Operations of the Internal Light of Souls; thereby bearing their Testimony for one of the greatest Truths of Christianity, when duly stated, against the fiercest Torrent of Opposition. It was not writ to serve their Turn, or the Turn of any Party or Society whatever: But purely for the Service of the *Church*

Advertisement to the Reader.

of *Christ* in General, and more especially of all Teachers and Ministers therein; and to Retrieve a most necessary *Evangelical Doctrine*, which had been too much (at least) neglected, if not almost exploded, among Protestants; for being thought perhaps too favourable to *Popery*. And it was writ by an Academical Person, and one who was in no wise averse to that common Learning, which is Profess'd and Taught in our Universities, or in any manner disgusted with them: but who had rather an esteem for Them and It, from his Education; as by this very Treatise it will appear. Hence he was no Indiligent Reader of the Ancient Evidences for the Truth of our Holy Religion, and for the Spirit of Primitive Christianity: And so was not like to be easily tempted, or hurried up and down, by the Appearances of any Modern of Novel Lights, when opposing the more Unerrable Lights of God's Church.

Advertifement to the Reader.

Church. The ancient Writers and Doctors of the same were not at all despised by him, (as by too many of the great Reasoners of the Age they are) whence he was advanced into an Higher University: As by his Excerpts out of all the Greek and Latin Fathers, is plain; which he published as an Abridgment of all that is most Considerable in them, for the Benefit of young Students, and such as were not able to Purchase so many and so great Volumes.

This little Manual seems to have been his First Fruits: For it was Printed in the Year 1639. and was Written some Years before that; having been Licens'd by the Bishop of London's Chaplain, *Thomas Wykes*, in the Year 1637. And after a long Consideration and Experience (as it is Piously to be hoped, and supposed) of the Subject-Matter, he Translated it himself into Latin, and Published it, with Two other

Advertisement to the Reader.

small Tracts of a Similar Nature ;
the one call'd, *The Great Oracle* ;
and the other, *The Mystrious Mar-*
riage of Christ and the Church. To
which he prefixed his most solemn
Vidit and **Testatur** ; as giving
his Testimony, by Ocular Demon-
stration, to the Truths therein con-
tained : And gave to these Three
Tracts the general Title of *Inte-*
riora Regni Dei ; or, *The more In-*
ternal Things of the Kingdom of GOD.
Before which, he Premonisheth the
Reader to this effect : " That seeing
" that very many thought them-
" selves to be *within* the Kingdom
" of GOD, when yet the Kingdom
" of GOD was not *within* them, but
" they were only *outwardly* Taught,
" Drawn, and United to CHRIST ;
" he judg'd it might be worth his
" while, since it was so extreamly
" Dangerous to be mistaken in a
" Matter of such vast Moment, to
" propose the *Internal Operations* of
" this Kingdom to the Inward Eyes
" of

Advertisement to the Reader.

“ of Souls, that they might receive
“ a true and solid Consolation,
“ while they behold themselves in-
“ wardly Taught, Drawn, and Uni-
“ ted to CHRIST. Which Three
Internal Operations, as he makes
them to be the Marks and Seals of
this Divine Kingdom, so he Treats
of them severally in the Three men-
tioned Treatises: Whereof this is
the First. And whereas it is the
Holy Ghost that doth alone In-
wardly Teach, Draw, and Unite
Souls, the Prayer and Desire of the
Author was, “That he would be
“ pleased to operate the same in
“ those who should read each, or
“ any of these: That so those
“ Truths, which they outwardly
“ see, they may inwardly perceive,
“ by a most powerful, and most
“ secret Vertue, imprinted in their
“ Souls and Hearts; and may
“ thence acquire Spiritual Joy and
“ Progress here, and the Beatifick
“ Vision of the Supream Good here-
“ after.

Advertisemene to the Reader.

This Edition was in the Year 1655. when he was *Provost of Eaton*. In which the Latin Translation doth very little differ from the English Original, except that the former has somewhat more of Perspicuity and Distinctness in it; but the Substance is always the same in both; and the Citations also are recited without the least Variation. In his Second Treatise, which is, *The Great Oracle*, his design was to shew, That the whole Body of the Scripture, doth set forth the Glory of God in the Restitution of Man, from the Internal Operation and Attraction of his Spirit in Man. His Third, which is truly the most Considerable, treats of the Highest Part of *Theology*, which the Mystick Divines call *Unitive*; Discoursing therein both of the Union betwixt Christ and the Soul, and the Means to attain to it, according to the Mystery of *Solomon's Divine Song*.

Now

Advertisement to the Reader.

Now in both the Editions, of 1639. and 1655. the Notes, which made up no small part of the Book, were Interspersed with the Text. By this means it was render'd of less use to the Generality of Readers, who are not pleas'd with long and many Quotations, when they crowd in upon a Book, so as to break often the Thread of a Discourse, if not closely attended to. And besides, none of these being English'd, in the English Edition of this Piece in 1639, they could not possibly be of any Service to others, but the Learned: When yet All, the Unlearned as well as the Learned, have a Right to this *Heavenly University*; and may come to be Taught of God, as they shall be found faithful to the Drawings of his *Light* in their Souls, and to the Precepts of the Great and Heavenly Master; who for this very end came down from Heaven, that we might be Disciples in his School,

Advertisement to the Reader.

and to Instruct us in the Way to Blessedness. In the present Edition therefore, the Citations and Authorities are, for the use of the common Readers, done into English, and cast together at the end of every Chapter.

If the Bookseller shall meet with Incouragement hereby, One or Both of the other Tracts of this Author may soon follow in the same Dress: As also, an Apologetical Discourse, written by a late Eminent Professor in *Germany*, who is still Living, upon this very Subject here Treated on, after his Retirement from the University; which in a very few Years has had about Six Editions. It is the *Naked Confession* of *Godfried Arnoldi*, late Professor of History in the University of *Giessen*, and now Royal Historiographer to His *Prussian* Majesty.

T H E

THE PREFACE.

IT is the just Saying of an
Ancient, *Prodere grata com-
memoratione decet scientiæ
Patrem*; "It is comely to acknow-
ledge, with Thankfulness, the Fa-
ther of our Knowledge. If this
be justly due from Man unto Man,
how much more due is it from Man
unto God? For tho' Man be called
the Father of those that
are Taught by him, yet Gen. iv. 21.
God is the Father of those Fathers,
even a Teacher of those Teachers:
And therefore, by our Saviour's
Judgment, deserves only the name
of Father, in Perfection and Emi-
nence. Those then that have God
to be a Father of Knowledge to
them,

The Preface.

them, should return unto this Father the Praise and Glory of this Knowledge. The Heavenly Gifts of God, when they move kindly and naturally, do move like the Heavens, in a Circular Motion; returning to that place and point from which they began first to move; from God unto God. They come from him as Graces, and return to him in the shape of Glory.

Accordingly, having received a measure of Grace from this Heavenly Teacher, by which I am what I am, I could not but acknowledge it; and by this Acknowledgment, return him Glory for Grace. And because I desire also that others may have the like Grace, that God also from others may have the like Glory, I testifie to others that which I have felt and seen.
I have

The Preface.

I have evidently seen and felt, that Men are Taught of God; and so there is a Third School for the Students of Divinity. And as they pass from the Grammar-School to the University, so should they mount higher, to a Third, even a Celestial Academy. And certainly, as the Second excels the First, so (and much more) doth the Third excel the Second.

*Some perchance may answer with the Servant, Son, and Heir of the Great Elijah; Hold your peace, I know it already. Yet those that know it, will not envy that it be told to those that know it not. There are Sons of the Prophets that must grow up like young Plants in the House of the Lord; and those have a Time when they know it not; and this Discourse
may*

The Preface.

may meet with that Time. Tea, there may be some Masters in Israel, into whose Ears perchance it hath passed, but not entered into their Hearts, That as a Man must be Born, so he must be taught from above. And if this Nail be driven beyond Hearing, into Knowledge, Experience, and Taste, I hope no Man will be sorry for such a Gain. Besides, too true and common it is, that the Natural Heart of Man willingly lies down, and takes up its rest in the Abilities of Nature, and fetcheth Ora-

Oracles of Reason.

cles from thence, (the cause of so many Errors; and Differences, the Consequences of Errors) and therefore hath it need of such Goats to awake it, and to make it open the Eye and Ear to this Heavenly Teacher. It

The Preface.

*It is most true, that those who have not been Taught in this Higher School of Grace, but only in the Lower of Nature, cannot well acknowledge that which they know not : This School being best learned, known, and acknowledged, by those whom it most teacheth. And those who have been well taught there, do well know, that Christians are herein better than their Neighbours, even than the best of Pagans, because they are taught of God, the Best, most Transcendent, and Infallible Teacher. The Heavenly Teacher, teacheth them both What and How to Believe ; he gives them his Heavenly Truths contained in his Word ; and gives them withal an Heavenly Mind, to discern, believe, and receive them. And thus, while a Christian holds
his*

The Preface.

*his Religion by an Heavenly Hand, and both are given him by an Heavenly Teacher; a Christian's Tenure of Religion is far more Noble, Excellent, and Assured, than that of the Pagan. A Christian thus taught from Above, believes and worships what he knows; whereas the Pagan, or Deist, worships what he knows not; even that which he hath received by the way of Nature, from natural, deceived, and deceiving Men: But the Christian hath a Spirit from God in Christ Jesus, (for if any Man have not the Spirit of Christ, he is not Christ's) and this Spirit gives him a Spiritual Eye, which an Heathen hath not; and yet this Eye alone, can truly and kindly discern and see Spiritual and Heavenly Truths. And for this Spiritual Eye, which
the*

The Preface.

the Christian hath from the Spirit of God, the Heathens and Mahometans may say among themselves of a Christian, as once an Heathen King said to his Subjects, of Joseph: Can we find such a Man as this? A Man in whom is the Spirit of God.

And that such Christians may abound, is the end of this Work; which, for ought I know, hath not been Over-wrought, nor thereby made Superfluous and Unseasonable for this Present Age.

I wish that fetching Heavenly Knowledge from Carnal Reason

Socinus. Spinoza. Christianity not Mysterious.

and Humane Wit, have not made it too Seasonable. Yet to turn Men back the more willingly from this Counter-course, I have brought forth Patterns of some, who have taught

The Preface.

taught and professed a Denial of their own Wits and Reasons, tho' accute and excellent; and have (as it were) quenched their own Natural Lamps, that they might get them kindled above by the Father of Lights: Tea, thus did sundry of them, even in those times, when Humane Wit and Reason had made too great a Mixture with the Mysteries of Divinity. Yet then did God preserve the Sovereignty of his own Light in Eminence and Glory, by the homage of these Mens Confessions, and Submissions to that Light. And if such high Thoughts and Imaginations (that commonly do most exalt themselves against the Knowledge taught of God) do thus submit unto it, the Lower should not be High, when the Higher are Low.

Academia

Academia Cœlestis:
T H E
Heavenly University.

C H A P. I.

*The great Use and Benefit of the
Lower Universities.*

OUR Saviour **Christ** having made use of many old things of the *Creation*, to represent and insinuate many new things of the *Regeneration*, he infers a Position from his own Practice; * *Therefore every Scribe which is instructed to the Kingdom of Heaven, is like unto a Man that is an Householder, which bringeth forth out of his Treasure things new and old.*

Who-

Whosoever then would express the best Character of an *Heavenly Scribe*, from whence should he rather take it, than from the best Pattern, lively set forth by the best and highest Teacher, who was That which he described, and described That which he was? And whereas our Actions must be guided by Rules, he doth justly draw Rules from his own Actions.

Having then so absolute, both a Pattern and a Teacher, let us boldly frame the Character of our heavenly Scribe, to the shape both of this chief Doctor, and of his Doctrine. Accordingly we will commend to our Scribe things New and Old; (but the Old first, because they are first) and after him, who is Truth, will lay down this true Position; *That toward the making of a learned Scribe, there is a great advantage to be gained by the gathering of Old Things into his Treasury.* The Scribe that will be learned, may be a gatherer
of

of Old Things; and so let him be. Let him gather into his Treasury the Things of *Nature*, yea, gather a Stock of them, and lay them up for his use, when he comes to the New. Let him know in a competent measure what is to be found abroad in the Old Creation; yea, let him learn what is copied out of it by Art and Industry, to serve him in the things of Regeneration: And if in this Search he meets with the ^b*Egyptians*, he may carry their ^c*Jewels* into his Treasury. Let an Heathen Logician, or Philosopher, be his *Gibeonite*, to cleave Wood, and to draw Water for his Service in the Sanctuary. Let the one Divide, Define, and Order; and the other draw Secrets from the depths of Nature, to serve the Lord's Servants in the Tabernacle. Let the Precepts and Patterns of Vertues, gathered from their Doctrines and Histories, serve for Spurs and Incentives to Grace, to go beyond the Effects

Effects of Nature; and for Exprobrations, when she doth it not. And let the *Languages* both of the Un-believer and Mis-believer, serve for Keys, to open to New Men those Mysteries which the Old Men see not, neither do open to themselves, tho' the Keys be in their Hands.

Such Old Things as these, are Earthly Needles, that may draw in Heavenly Truths: They are Earthly Glasses, that may help our Eyes to a clearer discerning of Heavenly Images: They may help to Illustrate, to Insinuate, to Convince, and to Gain. By them the new Man may be a Grecian to the Grecians, to gain and convince the Grecians; and a Jew to the Jews, to gain or convince the Jews; and all things to all Men, to win some. And accordingly the most Laborious Scholar of the greatest Master, tho' sometimes wrap'd up into the Heavenly School; yet when he

he is come amongſt the Jews, he convinceth them by the *d Prophets*, received of the Jews; and when he is at *Athens* among the Grecians, he convinceth them alſo by their own Prophets, even learned Heathens, by their *e Heathen Poet*.

Laſtly; This Scribe, in the Lower Academy, may improve the Abilities of Nature, given him by the Firſt and Old Creation. For theſe Old Things will grow by Uſe and Exerciſe, and likewiſe become Excellent Inſtruments in the New Eſtate; there being no little uſe of Underſtanding, Memory, and Elocution, when they ſhall become New; and New Things ſhall be added to them.

And thus the Scribe having gained in the Lower Univerſity a large Proviſion of theſe Old Things, he commends the uſe of that Higher One, which furniſhed Him and his Treafury with this Proviſion: And himſelf is to be commended for one
part

part of a perfect and well-instructed Scribe. And though there remains yet a more Excellent Part, yet even to this Part there wants not an Excellency, and consequently a great degree of Praise and Commendation.

Annotations upon Chap. 1.

Therefore every Scribe] Mat. xiii. 52. These words were spoken by our Lord, as the Conclusion of all the Parables by him delivered, partly in Publick, and partly in Private; wherein are contained, some of the more Mysterious Truths of his Kingdom, which are the *New Treasures*; besides the more common, and anciently receiv'd Doctrines, which are the *Old Things* of the Heavenly Scribe. He had just before asked them who were most near to him, and were appointed for Scribes of the Kingdom, immediately delegated from him, *Have ye understood all these things?* And they had answer'd him *Affirmatively*: Upon which he takes occasion, by another Parable, or Allegory, to declare the Office and Qualification of such. The Scribes and Publick Teachers among the Jews, in our Saviour's Time, had nothing but *Old Things* to bring out of

of their *Treafury*; that is, ſuch as were to be found already in the *Law* and the *Prophets*, as alſo in the *Traditions* of the Elders, and patch'd together by their fond Expositions and Gloſſes: But they had nothing that was *New* to deliver from God to the People; according to the particular Exigences and Circumſtances of *Times* and *Persons*; nor any thing of the true and ſolid Divine Myſteries, to unfold to ſuch as were Qualify'd for them, which the Vulgar might not be able to bear. Upon this our Bleſſed Maſter and Teacher, as ſetting himſelf up for the great Exemplar of all truly Ordain'd Scribes and Teachers of the Goſpel, doth not only himſelf give forth, from a New and Heavenly Store, the Knowledge of certain hidden and *mystical* Truths to his near Diſciplehood; relating both to the State of the Church in *General*, and to the *Particular* State of ſuch Souls as are gather'd into his *Spiritual Kingdom*; but doth alſo hereby lay down a Pattern, and Excitement, to all thoſe who would be thought the true Miniſters and Meſſengers of *his Kingdom*; that ſo none may deceive themſelves, and others, as if they were rightly Commiſſionated, when they have nothing but the *Old Things* to bring out of their *Academical Treafury*. Whereby they are no Higher, or Better, than the *Legal*

Scribes, or Doctors, whom our Blessed Lord so frequently Reprehends, that were not yet *Instructed in the Kingdom of Heaven*: And so were utterly incapable to bring forth those *New Things*, in which He did so Eminently excel; for an Example to every one that should undertake to Teach as in his Chair, and by his Authority. Whence the clear and first Sense of this Parabolical Saying, is, That a Doctor, or Teacher of the Gospel, or *Evangelical Scribe*, ought not only to be well Instructed in the *Scripture*; but also to have a *New Spring* within him, of the Holy Spirit, that may continually Teach and Inform him, Enlightning his Intellectual Eye, and Revealing the Deep Things of God: So leading him, as it were, into *fresh Pastures*, water'd by the River of Life, by the Guidance of that Heavenly Unction, which manifests all Truth; and making him a Minister not of the Letter, but of the Spirit. But then in a Secondary Sense, all External and Humane Literature is comprehended under the former, as well as all Internal and Divine, by the latter: And thus it is taken by some of the holy Fathers of the Church, who were themselves truly Skill'd in both.

¶ *The Learning of the Egyptians*] Acts vii. 22. And Moses was learned in all the Wisdom

Wisdom of the Egyptians. And as *Moses* had run through the whole Circle of the Egyptian Literature, so also *Daniel* of the Chaldean; whence he was chosen to Pre-
side over the University of the Magicians. Now the Egyptian Learning is the most Ancient that we have an Account of: Next to that, the Chaldean: Then the Grecian: And last of all, the Roman. What this Learning of the Ancient Egyptians was, we have but a very Imperfect Glimpse left us in Antiquity: But it may have been more Considerable than the Generality of the Learned do own at this day, or than the Voluminous Collections of *Kircherus* do give a Conception of. Otherwise the blessed Proto-Martyr would hardly have added immediately hereupon, that *He* (*Moses*) *was mighty in WORDS, and in DEEDS*: As it were thereby expressing the Two Parts of that Literature, which was Cultivated among them.

[*Their Jewels*] *Postellus* has written a Treatise, which he calls, *De Spolijs Egyptiorum*, being still Extant in Manuscript, wherein he very handsomely applies the Despoiling of the Egyptians by the Hebrews: And so shews the Right which the Church of God has ever had to Claim such Jewels, as may have been detain'd in the Possession of her Enemies, and by them Mis-
apply'd.

By the Prophets] Thus St. Peter, in the Name of the whole Apostolical Colledge, Acts ii. 16,--36. And St. Paul, in his Apology against them of his own Nation, thus deliver'd himself in Court, *I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come*, Acts xxvii. 22.

By their Heathen Poet] Arates : who was also an Astrologer, Acts xvii. 28.

CHAPTER II.

The Necessity and Eminence of the Heavenly University. And first in point of Knowledge.

THE Learned Scribe being thus furnished with Old Things in the Lower Academy, it remains that he add *a New Things to the Old, so to be perfectly Instructed according to the Character stamped by our Saviour.* To get these New Things, he must ascend up, and get him-
into

into a new Academy, even to that Teacher of Souls, whose Chair is in Heaven: For this Highest Teacher both sheweth and giveth us many New Things in this Highest Academy. Among them we will first take notice of a New Knowledge, given by a New Light and Sight, created in the Soul. For certainly, whatever we may think of our Skill and Knowledge in other Arts, gotten by the Old and Natural Understanding; yet if we rest in this Old and Natural Understanding, we are still short of the True and Genuine Knowledge of Divinity. Divinity is a Supernatural Science, and therefore a *Supernatural Light* is needful to the right discerning of it. He that seeth the Things of Divinity only with a Natural Light, doth not see Divine Things in the True, but False Shapes: For these Things have one Shape in themselves, and another in him that thus doth see

them. The Faculty, by which we will truly and kindly behold an Object, must have a Fitness and Capacity proper and agreeable to that Object, There must be some Kindred and Proportion between them; and that which seeth, and which is seen, must be Connatural. Accordingly, if we would discern Colours, we use Sight; if Savours, Smelling; if Sounds, Hearing. And And for things of the *Second Intention*, (as the Schools use to speak) to discern them, we ascend above Sense, unto *Reason*, and see them with our *Understandings*. And now proportionably, if we Ascend *higher*, to Divine, Heavenly, and Spiritual Mysteries, we must have a Divine, Spiritual, and Heavenly Knowledge, whereby to discern them. For the Natural Understanding doth perceive them no better than the Ear doth the reason of Sounds, or the Nose the reason of Smells; and summarily, than the *Senses* do the

the things of the Second Intention. Surely the Eye hath not seen, nor hath the Ear heard these Heavenly Things: That is, neither meer Natural Seeing, nor meer Natural Hearing, can give us the true Knowledge of them. Yea, the Heart of Man; that is, the Natural Reason of a Natural Man, doth not rightly discern them. But to know the Things of God, there must be a Mind given from God; even a Spiritual Mind to discern Spiritual Things. If a Learned Mathematician will teach a Child the Secrets of his Skill, he must not only give him his Rules, but his Understanding. Now there is infinitely more odds between the Great Teacher of Heaven, and the most Rational Man on Earth, than between the most Learned Teacher on Earth, and the Lowest Learner. Neither in this Heavenly School, between the Supream Teacher and

1 Cor. 2. 9.

Verse 14.

his *Earthly* Scholars, is only a difference of Degrees, which I call a difference of *Quantity*, but also a difference of *Quality*. For since the Fall of Man, the Knowledge of Man is grown Carnal; his Wisdom is a *Fleahly* Wisdom; and his Understanding is grown Heterogeneous, and of a quite *different* Nature and Temper; yea, not only different and strange, but *cross* to the Divine Wisdom, and the Mysteries thereof. Therefore the Great Teacher of Souls, seeing our Need, according to that Need, gives his Learners and Disciples a New and Heavenly Understanding, to discern; and discerning, to approve as most true and real, Divine and Heavenly Objects. With giving us the Things of God, he gives a Spirit to discern the Things given us of God: With Things of Christ, he gives us the *Mind* of Christ. And now, having gotten Spiritual Understandings, [we are no longer
deceived

deceived with False Vision, but] Spiritual Things appear to us in their right Shapes, and seem such as they are. And while to those, whose Teaching doth not ascend above the Earthly Academy, Spiritual Things are Things not seen; their Inward, as well as their Outward Eye, not discerning them: To the Spiritual Man, taught of God in the higher Academy, they are seen Spiritually; and he seeth not only *that* they are, but *what* they are; and they are truly That which he seeth them to be.

Annotations upon Chap. 2.

^a It remains, that he add *New Things to the Old*] Thus one of the Greek Fathers describes a Scribe of the Kingdom of Heaven, as one that Instructs every Man, and is himself Instructed in all sorts of Wisdom, both Divine and Humane, Supernatural and Natural: And as a Strong Man, and Valiant Champion, that is Double Hand- ed; Fortifying himself, by both kinds of Learning, against his Adversaries; and

by both sorts of Discipline, overcoming the Refractory. *Gregory Nyssen*, in the Praise of *Basilus* his Brother.

b Genuine Knowledge] This is the express Doctrine of the very School-Men themselves: And is sufficiently declar'd by *Thomas of Aquino*, in his most Elaborate, and most Applauded Book, (being his *Summs of Divinity*) after this manner, *viz.* "Every Form implanted in Created Things by God, has its Efficacy limited according to such a certain determinate Act, in and upon which it can operate, pursuant to its Propriety; but beyond which it cannot, unless by the means of some or other Form super-added to it: As for Instance, Water cannot *beat*, except it be *beated* by the Fire. So in like manner the Humane Understanding has a certain proper Form, *viz.* The Intellectual Light it self, or the Light of Nature; which is sufficient of it self for the knowing of some Intelligible Objects; that is, those to the Apprehension of which we can arrive by the medium of the Senses, and Things sensible. But those Intelligible Objects, which are of an higher Nature, the Humane Intellect can never understand, unless it be perfected by a stronger Light, as by the Light of Grace, or of Prophecy; which is called the Light of Grace, in as much

as

"as it is super-added to that of Nature.
Prima Hde. Quest. 109. A. 1. Savanarola,
 who for his Testimony against the Cor-
 ruptions of the *Papacy*, suffered Death in
 the Year 1498. writes likewise to the same
 effect: "That whosoever thinks to under-
 "stand the Scriptures, without a Super-
 "natural Light, doth but strive to fly
 "without Wings. His express words are,
Qui sine Lumine Supernaturali Scripturas
se intelligere Arbitratur, sine alis & pennis
volare contendit. De Simplic. Vit. lib. 5.
 And agreeable hereto speaks the same Ex-
 cellent Person, in his Introduction before
 his Exposition of the *Lord's Prayer*, in these
 words: "Whosoever sets about the Read-
 "ing of the Holy Scriptures, without a
 "Supernatural Light, (or Divine Illumi-
 "nation) doth but hinder and mock him-
 "self; because he will Read, and shall not
 "Understand; which will be to spend time
 "in vain. The Natural Sciences may be
 "understood by the Natural Light of *Rea-*
 "son, which is in All Men: But the Science
 "which is Divinely Inspir'd, cannot be
 "apprehended without the Divine Light.
 And to this Answers that Golden Pas-
 sage in the Possills of *Felix, Docet Spi-*
ritus sanctus, &c. i.e. "The Holy Ghost
 "teacheth, not by the External Sound of
 "the Voice, but by the Internal Inspira-
 "tion and Illumination of the Heart: For
 "he

" he writes the Law in our Hearts.
 " Therefore seeing that there is no other
 " Teacher and Ruler of the Church given
 " by Christ, but the Holy Spirit; the
 " Consequence is, that they only are the
 " Truly Learned, who have the Holy
 " Ghost. *Perus in Joan 14.* And others,
 both of the Mystical and Spiritual Writers,
 and of the Scholastical Commentators, living
 in those which are call'd the Dark Ages of
 the Church, do yet in a manner Unanimously
 acknowledge, " That our Humane Under-
 standing is Dark of it self, as to Divine
 " and Heavenly Objects; and that so it can-
 " not excite any Act of Divine Knowledge,
 " or Divine Faith; but *Juxta Quantitatem*
 " & *Proportionem Luminis infusi*; that is,
 " according to the Quantity and Propor-
 " tion of the Spirit of God infused. Thus
 specially *Gonz. in 1. Disput. 72. n. 128*
 where he also teacheth, " That Acuteness
 " of Wit doth in no wise conduce, either
 " to the better, or more easie laying the
 " Foundation of solid Christian Know-
 " ledge; which is to be sought for in
 " the Simplicity of Faith, and is Super-
 " natural, even as to the very Substance
 " of it. But long before this, *Justin*
Martyr, in his Conference with *Trypho*, or
Tarphon, the Jew, had most signally Ex-
 press'd himself in this Case; " That a
 " Mind, that was not filled with the Holy
 " Spirit

" Spirit, could not perceive *God*; nor the
 " Things of *God* : And that whosoever
 " should attempt, without a large share
 " of the Divine Grace, to interpret the
 " Sayings and Deeds of the Prophets; it
 " would be of no Service to such an one,
 " tho' he should see what they said, and
 " be able to discourse of what they did.
 And in his First Apology, he tells us,
 " That that Supernatural Light of the
 " Divine Reason, or Word, which acted
 " through the Prophets, was present and
 " ready to All, universally, to irradiate
 " and teach them, according to the pro-
 " portion of their Disposition and Atten-
 " tion; whence he even sticks not to call
 " such as were taught by it *Christians*,
 " tho' they had no Historical Faith con-
 " cerning the Subject it self of *Chri-*
 " *stianity*. OF HIS 26 ADULT TO. JESUS

For the Natural Understanding] *Dyoni-*
sius the Areopagite (or whoever else it is)
 in his Book of the *Divine Names*, saith :
 " That when our Soul is by Intellectual
 " Operations moved towards Intellectual
 " Objects, the Sensation then of Sensible
 " Objects becomes altogether Superflu-
 " ous : As also likewise the Intellectual
 " Vertues, or Powers, when the Soul ha-
 " ving put on the Form of *God*, doth
 " through the holy Unction pass and en-
 " ter into the reflex Glory of the unknown
 and

" and unapproachable Light. And *A-*
quinas upon the Place, saith, " That the
 " Intellectual Powers of the Mind, have
 " then no longer need of our Natural
 " Reason, when our Soul, being made
 " Conformable to God, doth enter upon
 " Divine Things: And that it is by the
 " Mediation of Faith, that the Unknown
 " and Inaccessible Divine Light doth com-
 " municate and imite it self to us. And
 hereto agreeably writeth *Savarola*:
 " There is no Vertue, Power, or Form
 " of a Created Nature, which has not its
 " Limits and Bounds: which it can never
 " exceed. For the *Visive* Power can re-
 " ceive, or know, nothing but Light and
 " Colours; that of *Hearing*, nought else
 " but Sounds; our Understanding can na-
 " turally understand only Objects that are
 " Natural, or such as are somewise to
 " be known through the Natural. As
 " therefore the Sense of *Seeing* is able to
 " give no Judgment about Sounds; any
 " more than the *Eare* about Colours: So
 " in like manner, cannot the *Animal*, or
 " the Carnal Man, who is destitute of the
 " Supernatural Light, pass any certain
 " Judgment about Spiritual Matters.—
 " But he who being *Spiritual*, hath that
 " Light, whereby Supernatural Objects
 " and Things are discerned, may pass a
 " right Judgment concerning them. See

allo

also *A Letter of Resolution to some divine Divines, concerning the Question, Whether God, since Christ's Ascension, doth any more Reveal Himself to Mankind?* in 8^o 1695.

[*A New and Heavenly Understanding*] Thus *Clement of Alexandria* makes mention of the *New Eye*, the *New Ear*, and the *New Heart*, in the Spiritual Process of true Christian Learning: And shews, how that a Disciple of Christ doth behold all things by this New Eye, and hear all things by this New Ear. And so asserts this Learned Father, That whatever things can be seen or heard hereby, they are to be comprehended through Faith, and the Light of Intelligence, by the Lord's Disciples, that Speak, Hear, and Act in the Spirit, or Spiritually. *scam. β.* Also *Ireneus* saith, That CHRIST is the Head; and through Him we See, Hear, and Speak.

[*e Mind of Christ*] The Pious *Anselm* speaking to that remarkable Place of the Apostle, in his First Epistle to the *Corinthians*, ch. ii. Paraphraseth them in this wise: "We that are Spiritual have the Mind and Sense of Christ; that is, are made Relators of the Knowledge of CHRIST, through the Receiving of the HOLY GHOST: And therefore the Animal and Natural Men, or the
"False

“False Apostles, cannot Judge us, who
 “have the Sense of the Lord, which they
 “are Ignorant of. And St. Basil upon
Psalm xlviii. thus likewise applieth it,
 saying, “That there is an Illumination
 “proceeding from the Holy Spirit, which
 “they who possess can say with Paul,
 “*We have the Mind of Christ.*”

C H A P. III.

*A Second Benefit of the Heavenly
 University. The Attaining of
 Heavenly Things after they are
 Known.*

Neither is there only a New
 Knowledge given us in the
 Heavenly School, by which we may
 truly and rightly see the Things of
 God, but there is a New Vertue
 infused to us, by which we may
 receive and enjoy them. If only
 a Light and Sight had been given
 us, by which we may clearly see
 and

and know the Excellent Things which God hath prepared, but had no power to receive them, our Sight and Knowledge of them might serve as a Light, whereby to see their Excellency, and our own Misery. For then should we only see an Happiness, from which our selves are excluded. But God, rich in Mercy, and who worketh his Works from End to End, teacheth the Will to receive, as well as the Understanding to see. He gives not only an Eye to behold, but a Hand to receive Celestial Riches. It is a poor and beggarly Speculation, to know the Richness of Mines, the Preciousness of Jewels, the Value of Pearls; and in the mean time, by having none of them, to suffer Extremities of Penury and Want. But our highest Teacher not only sheweth us the Treasures of his Kingdom, but teacheth us to take them, and so maketh us truly and really Rich,

As

As they are not in themselves meer Words, and bare Imaginations, but Realities, enduring Riches, true and solid Substance, which the Heavenly Teacher, by a new Light, discovereth to us: So neither are they presented to us as bare Sights, Shews, and Spectacles; but they are really made ours, by his teaching of our Wills and Affections to apprehend and receive them. Christ Jesus, the precious Pearl of the Gospel, in whom are hid all Treasures of Blessedness, Anointing our Eyes with his Ointments, appears to us as the fairest of Men; and anointing our Hearts with his Ointments, fills our Hearts with such Love of him, that we are drawn to run after him; and running after him, we overtake him; and overtaking, we are married to him: And being married to him, Christ our Well-beloved is ours; and if Christ be ours, all things with him are ours also. In him
 eA we

we have Blessings of the highest Nature, and more immediately flowing into us from the Creator: Remission of Sins, Peace with God, Communion with God, Conformity to God, a Spiritual Sonship, an Inhabitation of the Spirit, an Earnest of an Eternal Inheritance, a Joy Unſpeakable and Glorious, a Power of Godlineſs, the Hidden Manna, Fore-taſtes of Blessedneſs, the Kiſſes of Chriſt Jeſus. Such Invaluable Treasures, and Glorious Riches, are Taught us, and given us by Teaching, when G O D is our Teacher, and we are Taught of G O D. Whiſt he calls on us without, with his outward Word, to open our Mouths wide, he calls, moves, and teacheth us within, with his Operative Word, ſo to open them, that they are filled with theſe good things; yea, with Himſelf, who is Goodneſs it ſelf.

This

This is a Lesson which is only taught in the Heavenly School: For none can come to Christ, but he whom the Father draws, by his Heavenly Teaching. If we ascend not up to the Heavenly Academy, and get up above the Teaching of Men, unto the Teaching of God, our Hearts will never thoroughly learn this Lesson of Happiness. The Baseness and Sensuality of Man's Heart will lie down below the due Estimation, Price, and Love of these Pearls; and not suffer it to open it self, tho' it be to a Saviour, bringing Blessedness with him. It will not give a Mess of Temporal Profit, Preferment, or Pleasure, for an Heavenly Birth-right, and a Glorious Inheritance. It will account it the chief Learning, to learn some new Promotions, Lands, and Lordships: And no wonder, for it takes only Visible Things for Reality, tho' these be but Temporal, and perish with the using;

using ; and though the things not
seen are an enduring Substance for
all Eternity. But the Scholars
taught in the School of Christ,
account it their chief Learning, to
learn ; and by Learning, to receive
Christ, with his Blessings, and Ble-
ssedness: Whom the more they thus
learn, the higher are they esteem-
ed and placed by their Master,
who is Truth it self, in the School
of Blessedness.

Annotations upon Chap. 3.

^a Realities] Observe what is written :
*The Merchandise of Wisdom is better than the
Merchandise of Silver ; and the Gain of Un-
derstanding than fine Gold, Prov. iii. 14.*
compared with chap. viii. 18, 19, and 21.
*Riches and Honour are with me (saith Wis-
dom) durable Riches and Righteousness. My
Fruit is better [more real and permanent]
than Gold ; yea, than fine Gold : And my
Revenues than choice Silver. I lead — that
I may cause those that love me to inherit
Substance [w^a a permanent, or durable
Substance] and I will fill their Treasures.*

^b Master]

[b Master] Thus *St. Austin*, in his Excellent Book, *De Magistro*, demonstrates to us, that all true Learning is from no outward Master whatever; but only from consulting the *Light of Truth* within, Presiding in the *Soul*, for information of it: And that so much as we receive or hear *Christ* thus Teaching us, so much we receive or hear of the Truth; and can only so far be called Learned.

C H A P. IV.

A Third Benefit of the Heavenly University; Knowing by Sensation.

THere is yet another Eminent and Transcendent Learning given us by our Heavenly Teacher in his highest School; and that is, a Mysterious and Secret, yet an Assured, Evident, and Exceeding Delectable Knowledge, arising from Experience and Taste. By the First Teaching, we rightly saw the Things of God, presented to us by God.

God. By the Second we were taught to receive and possess them. By the Third, after we have tasted those Heavenly Things, whereof we were possessed, from this taste there ariseth a new, but a true, lively, and experimental Knowledge of the things so tasted. And indeed this is a Knowledge which no Art, Eloquence, or Expression of Man can teach us. For even in Natural Fruits there are certain Relishes, and, as I may call them, Idea's and Characters of Tastes, which nothing but the Taste it self can truly represent, and shew unto us. The *West-Indian Pine* (by the Natives call'd *Amanas*) cannot be so expressed in words, even by him that hath tasted it, that he can deliver over the true Shape and Character of that taste to another that hath not tasted it. And yet have we other Fruits, that by some kindred may seem to counterfeit some Lineaments of that taste.

taste. But no Earthly Things can in any degree give us the true taste of the Heavenly; but the Heavenly are left to be known by their own taste. The Scripture therefore useth Earthly Things, that by them we may ascend above them; and that not finding in Earthly Things what the Heavenly Things are, we may ascend up to the Heavenly Things themselves, by tasting truly to know them. In one place we are told, *That Christ's Love is pleasanter than Wine*; and in another, *That the Laws of God are pleasanter than Honey*: Here, by the Pleasantness of Wine, we do not learn the true Shape of the Pleasure of Christ's Love: For this is another kind of Pleasure, than the Pleasantness of Wine. Neither in the Sweetness of Honey do we truly see the Sweetness of God's Law; for it is a different kind of Sweetness which the Soul tasteth in the Law, and the Body

Body tasteth in Honey. Yea, the very Manna it self, which was visible, doth not give the true taste of the hidden and invisible Manna; but it is still hidden, except it be known by tasting; as the New Name is not known, but by him that hath it. Therefore the Joy of the Holy Ghost is indeed Un-
 speakable, as well as Glorious; because he that hath it cannot so express it, that another who hath not felt it, may learn and know it. There is a taste in the Grace and Love of God, which no Man can see but by tasting; and by tasting it may be seen. There is a Peace of God, which passeth all Understanding; which though the Understanding of him that hath it do not fully comprehend, yet it doth in some measure apprehend and know the Sweetness of it by tasting it. But the true Knowledge hereof cannot be delivered over by the greatest Doctor on
 C Earth,

Earth, in Picture and Representation. Therefore the High and Heavenly Teacher (by the *Psalmist*) first calls on us to *taste*, and after to *see*, even to get that Sight and Knowledge which is gotten only by tasting. By tasting the things themselves, God teacheth us to know what the things are; and the more we know them, the more we shall love them; and the more we love them, the more we shall taste them; and the more we taste them, the more we shall know them. And thus shall we run on in an ^d endless Circle of tasting, loving, and knowing, which grows still greater, the more we round it.

Let it also be observed, that this Knowledge, thus taught of God, doth give such an assurance of Understanding, concerning the things thus known, and doth so seal upon the Soul the Truth and Excellency of them, that all Objections, Trials, and

and Tentations, cannot blot out the Stamp and Character of this Seal ; but the Soul will ſtill answer, That againſt taſte there is no diſpute. And with the Apoſtles, We cannot but teſtifie what we have ſeen, and known by taſting.

There is yet another Knowledge taught by God in his Heavenly School ; which, though it ariſe not from the very taſte of Spiritual Things, yet it ariſeth from the Soul, having ſoundly taſted of God's Spirit, and being thoroughly affected with it. When the Soul is inwardly bedewed, and (as it were) written upon by the Spirit, there will ariſe from this Writing, and the Vertue of this Heavenly Dew, an unknown kind of Knowledge, which cannot be taught by Man, yea, the Man himſelf that knows it, cannot teach it to himſelf before he knows it, but rather knows it firſt without himſelf, and then teacheth it to himſelf by this knowing it.

The Soul being steeped and Affected by the Spirit, this Affection doth eructate, deliver, and speak to the Soul hidden Truths, which before she saw not, nor could see by the meer Magistery or Tutorship of Man *without*, no not of her own Man *within*. Yea, this Teaching of the Affection is sometimes so pregnant and powerful, that tho' the *Head* being captivated by Humane Reason subject to Error, or by the prejudice of Education, do hold and maintain an Evil Tenet, yet the *Heart* shall even then, by the Spirit, endite a good Matter, contrary to that evil Error which the Head maintaineth. And no wonder; for if by the first Writing in the Heart, at the^r Creation, (tho' now much blotted by the Fall) yet there are still some parcels of an Inward Teaching, contrary to that which the Head or Wit of Man, mis-led by outward Teaching, doth maintain: Then
much

much rather in the new Writing of Regeneration may be Impressions of Truths, which may breathe, break, and speak out, when the Soul is strongly heated, affected, and animated by the Spirit. And thus may arise up a new Discovery of Truths, not known before; yea, perchance contrary to that which before was thought to be known, and accordingly believed. And these Doctrines of the Spirit, in our selves and others, should be carefully noted, and gathered into a Treasury, by all that receive the Love of the Truth. For even among those that err, such Truths being found, they are precious in themselves, and withal of undeniable Authority against the Errors of those by whom they were uttered. And indeed it may be, the Truths which some inwardly know and believe, may be imputed to them, rather than the Errors which they outwardly received.

and do outwardly, and in a kind of External Ignorance maintain. But however, very precious they are wheresoever they are found; and very often oracular Decisions and Resolutions; and may add to the stock of Knowledge in the Lower Schools, who cannot give this Knowledge, but may receive it from the Higher. For indeed, not so much Man doth teach this Knowledge, as God; who not only teacheth Man without Man, but sometimes more than without him, because against him.

Annotations upon Chap. 4.

^a*Which no Art, &c. can teach*] Accordingly Basil upon Psalm xxxiii. useth this familiar Comparison: As the Nature of Honey cannot be so taught by word to them who have had no Experience of it, as it is made known by the Taste: So neither can the Sweetness of the Heavenly Word (or Wisdom) be clearly deliver'd by Precepts, or after a Doctrinal Manner. For without we do examine the Doctrines
of

of Truth by our own Experience, and ſo can altogether Experimentally witneſs to them, we ſhall never be able to find out what is the Divine Goodneſs, or truly to favour the ſame. And the bleſſed Martyr Cyprian ſaith in the Firſt of his Epiſtles, *Accipe quod ſentitur, antequam diſcitur; nec per moras Temporum longa agnitione colligitur, ſed Compendio gratiæ maturanti bauritur.* The Compendious way of Knowledge is (according to him) by Senſation. But that is very tedious, which is by Ratiocination. Therefore he directs to that Learning which is firſt *taſted*, and afterward *learned*: Which is not Succeſſively, and by long Deductions collected; but which is as it were inſtantly extracted by the Maturating Principle of Divine Grace, irradiating and impregnating the Underſtanding. And the wiſe Chancellor Gerson ſaith to the ſame purpoſe: " That an Affection cannot be otherwiſe
" diſcerned, or known, than Experimentally; by him who is affected thereby:
" Which Experimental Diſcernment, or
" Knowledge, of that Affection, whoever
" hath, he cannot by any kind of words
" inſuſe into another, unleſs he be in like
" manner Affected as He; for he alone
" knoweth, as in the Revelations it is written, who receiveth [chap. ii. 27. Which
" (New Name) no Man knoweth, ſaving he
" that

"that receiveth it.] Therefore it is called
 "the *Hidden Manna*. This is perspicuous
 "by Examples: As in him who knows
 "the sweetness of Honey only by way
 "of Doctrine; or even as a Physician in
 "Health, the Pain of Sicknes. But this
 "Sweetness by him that tastes, and this
 "Pain by him that is sick, is far other-
 "wise and more fully known. *Lib. de Medit.*
 "*cord. cap. 4.* Also another Illuminated
 "Writer of the same Age with him, and
 "of no small Esteem among the Pious of
 "all sorts, asserts, "That they who have
 "the First Fruits of the Spirit, cannot be
 "Ignorant of what this Hidden Manna is;
 "since by Tasting it, rather than by Read-
 "ing or by Hearing, they have learned it.
 "*Thom. Kemp. Ep. 4.* And therefore the same
 "blessed Man elsewhere saith, "Do thou,
 "O Lord, give me Understanding, that
 "I may know thy Testimonies; Do thou
 "open mine Heart to the words of thy
 "Mouth; and let thy Speech flow into
 "me as the Dew; or as Manna. And
 "again, "Do thou speak to me, O Lord
 "God, who art the Inspirer and the In-
 "lightner of all the Prophets: Because
 "thou alone, without them, canst per-
 "fectly Instruct me, (or Imbue me;)
 "but they without thee will profit no-
 "thing. *Id. De Imit. Christ. lib. 3. cap. 2.*

"I know, I discern, I feel, I taste, I know
 "Known

b *Known by Taſting*] One of the Firſt Patriarchs of Myſtical Divinity, in a Treatiſe concerning the *Divine Hierarchy* and *Dispensation*, Commenting upon theſe words of the Pſalmiſt, *Taſte and ſee how Good the Lord is*; doth in this wiſe expreſs his Senſe: "Verily thoſe who are
 "Initiated into the moſt Holy Diſcipline
 "of Divine Matters, will thence perceive
 "moſt Magnificent Graces in them; and
 "by Participation, Contemplating the
 "moſt Excelling Loſtineſs and Greatneſs
 "of the Divine Being, will gratefully
 "praiſe the Same for His Heavenly Benefits. *Dionyſ. Arcop. Hier. Eccl. cap. 3.*
 And *Rupertus*, in his Comment on the *Revelations*, puts this Queſtion, when he comes to Interpret the 17th Verſe of the Second Chapter, viz. *Now wherefore doth no Man know this Name, but he that hath it?* And hereupon he answereth thus:
 "Because ſurely the Learning of this Name
 "is not the Effect of anothers Teaching
 "from Without, but of our own Experience from Within. And thence he takes occaſion to go on, to check the Pride of Humane Learning, in the great Maſters thereof: To whom he thus Addreſſes himſelf. "Let the Proud and
 "High Conceited Spirits know this, That
 "ſhould they know (as they fancy to
 "themſelves to know) as much as they
 "will,

" will, or can; yet can they never arrive
 " to the Knowledge of this Name. For
 " it is written: *Nec cognitarunt, & errave-*
 " *runt; excipit enim illos malitia illorum,*
 " *& nescierunt Sacramenta Dei:* That is,
 " they thought on these things, and went
 " astray; for their Wickedness hath blinded
 " them, and they knew not the Mysteries
 " of God. For no body knows the Dig-
 " nity or Nobility of that Name, whereby
 " we are Nam'd (or are) the Sons of God,
 " how well soever he may know, or how
 " loudly soever he may make a Noise of
 " (as is the manner of all the *Aristorellians*,
 " with their Master) the Relation of the
 " Father to the Son, or of the Son to the
 " Father; unless whom the Spirit of Adop-
 " tion shall have by Regenerating him,
 " made to be the Son of God the Father;
 " and by this Regeneration have given
 " him the Knowledge of this Matter, and
 " made him perfectly Learned herein, by
 " means of his Sacred Touch. Thus far
 this Ancient Commentator. in *Apoc. c. 2.*

" *Cannot be delivered over*] This is what
Javanarola saith expressly; who speaketh
 thus: " Those things which holy Men do
 " in Contemplation both Behold and Taste,
 " cannot be written down. *Proem. Expos. 4.*
 in *Orat. Domini*. Also *Gerson*, in his Trea-
 tise of *Mysticke Theology*, is of the very same
 Sentiment; and generally all the Mysticke
 and

and Spiritual Writers. "Never shall any
 "Man (saith *Gerson*) understand the words
 "of the Apostles and Prophets, howsoever
 "outwardly he may be able to sound them
 "forth, unless he imbibe the very Spirit
 "or Affection of the Writers. Nor shall
 "he be able to generate otherwise in his
 "Mind a Conception of those words. Who
 also, speaking of the Consent of the Best and
 most Experimental Divines, as to this mat-
 ter, tells us, that the Testimonies of those
 who do Unanimously Concur in Asserting
 this Truth, are even beyond Number:
 "Innumerable, saith he, are the Asser-
 "tions, or Affirmations, of such as do most
 "concordantly affirm the Mystical (or Se-
 "cret) Divinity, to be collected and learnt
 "through Intimate Experience: And that
 "it is also far more Sublime, and beyond
 "all that can be expressed, more Pleasant,
 "more Palatable, and more Perspicacious
 "or Lively; above all other Thoughts
 "that do proceed from Without. The
 Pious *Bona*, in his Judicious Treatise of
 the *Discerning of Spirits*, as likewise in
 other of his Spiritual Pieces, doth give
 herewith an Harmonious Evidence.

[*An endless Circle of Tasting*] Which
 is clearly the Sentiment of the Profound
Acquinas, interpreting the Book of *Divine*
Names, attributed to *Dionysius of Athens*,
 St. Paul's Profelyte. For the Text had
 taught.

taught how GOD doth give forth the Brightness of his Light into Souls, first, according to Measure: But that afterwards, when they shall have tasted of the Light, and shall have a more earnest Desire for the Light, he lets himself proportionably down into them, and doth abundantly shine upon them; because they have loved much: And so doth attract these Souls so disposed, to the beholding his Fore-Parts. Upon which this High Doctor of the Schools takes notice, that there is an Endless Circulation of the Divine Light in duly prepared Souls, which is evermore capable of Increase and Augmentation. For there is a certain Circling to be heeded, while out of the Light, there is generated a Desire after the Light: And then again, out of this Desire augmented, the Light is increased. Now Circulation, according to its Nature, is perpetual: And thus doth the Divine Light perpetually draw Souls into that which is Greater and Greater; as by a greater Intension, or Extension, of their Faculties, to the Beholding the Face and Fore Parts of the Deity. This is his Sense: Which is most agreeable with several Judicious Writers of the Church of England; and particularly with that of the Author of *The Future State*. 8^o 1683.

Yea, the Man himself] Holy Bernard,
in

in his 85th Sermon on the *Canticles*, ſaith
 very deeply, and Experimentally: "Thou
 "art to obſerve, that in the Spiritual Ma-
 "trimony there are two kinds of Bearing,
 "or Bringing forth; and that from hence
 "there are divers, but not contrary Births;
 "when the holy Mothers do either by
 "Preaching bring forth Souls, or by Me-
 "ditating bring forth Intelligences [An-
 "gelical Powers or Beings] that are Spi-
 "ritual. In which laſt kind, there is
 "ſometimes a departure out of, and from
 "the Corporeal Senſes: So as he hath
 "not a Senſation of himſelf, who hath the
 "Senſation of the Word. And the ſame
 Bleſſed Saint, in his Book of the Nature
 and Excellency of *Divine Love*, declareth
 how the Affection of Divine Charity in
 the Soul is Inherent in GOD, after an in-
 diſſoluble Manner; and how the Soul doth
 hence draw and collect all the Judgments
 which it makes, and determines it ſelf, as
 to all what is to be done and ordered
 outwardly, as the Will of GOD dictates
 Interiorly. Which is alſo Confess'd by
 Dr. *Martin Luſher*, who ſays, "Though
 "the very Students, in the miſt of their
 "Diſputation, may have ſpoken other-
 "wiſe, (as I ſee it happens to all; who
 "are other Perſons while they are intent
 "on Words and Diſputations, than while
 "they are on Affections and Deeds)
 "that

“that ought not to be so much regarded;
 “since *There* they speak otherwise than
 “they were Affected before: Here they
 “are Affected otherwise than they spoke
 “before. Wherefore he concludes, *Ex*
Affectu potius quam ex Sermone metiendi
sunt homines, tam pii quam impii i. e. Men
 are not so much to be measured by their
 Discourse, as by their Affection. *Lib. de*
Serv. Arbit. c. 53. Whence it appears,
 that a Right Affection of the Soul, clea-
 ring to God, is both the best Disposition
 to be instructed in Heavenly Truth; and
 also the best Characteristic, whereby to
 Judge of those Truths.

[The first Writing in the Heart, at the
 Creation] Of this Internal Scripture, se-
 veral of the Ancient Fathers and Doctors
 do speak most expressly. “Nature (saith
None) is the Mistress; the Soul is the
 Scholar: Whatever either the Mistress
 “has taught, or the Scholar has learnt,
 “is deliver’d from God; who is the Ma-
 “ster of this Mistress. Thus *Tertullian*
 in his Book *De Testimonio Anima*. Whose
 words are, *Magistra Natura, Anima disci-*
pula; quicquid aut illa edocuit, aut est a
perdidicit, a Deo traditum est. cap. 3.
 And with respect to this, in his 15th Chap-
 ter of his Treatise concerning the Flesh of
 Christ, he asserts, “That the Heathens,
 “even without Faith, have Faith; or, in
 “not

"not Believing, do Believe. And accordingly also *Lactantius*, writing in the Seventh Book of his *Institutions*, concerning *Lucretius*, says of him, "That having forgot what he would Assert, and what Proposition he would Defend, he made these Verses:

*Cedit item retro de Terra, quod fuit ante
In Terram: sed quod missum est ex Ætheris oris,
Id rursus Cœli fulgentia Tempa receptant.*

The Sense of which is:

*What from Earth came, to Earth returns again:
But what from Heaven is, Earth can't retain.
What'er from Heaven came, to Heaven tends:
That which Descended, now again Ascends.*

"Which (continues the Father) it was not his part to say, who was Disputing, that Souls do perish with their Bodies: But he is overcome by the Truth; and Right Reason slip'd from him, before he was aware. And the same Observation, which is here applied to the Epicurean Poet, may in numerous other Cases be fitly made, most suitable to the *Non Credendo credunt* of the African Father.

[Of undeniable Authority against the Errors] *Bishop Morton* says, It was his Method, in almost every Controversie, to Appeal from and to his Adversaries; that is, from themselves to themselves; but as that Woman did, who Appeal'd from *Cæsar* when he was Asleep, to *Cæsar* when

when he was Awake. And presently after he gives the Reason for such an Appeal, in words to this effect: "There they" were willing to combat the Truth: Here "the Truth was willing to Defend her self. *Apol. Part 1.* And therefore St. *Austin*, writing against *Parmenides*, thus agreeably expresseth himself, *Cum in quibusdam improbant quod in aliis approbam, in his accusantur in illis testimonium contra se dicunt.* That is, Since in some they Disapprove, what in others they Approve; in these they are Accused, and in those they bear Witness against themselves. *Aug. cont. Ep. Parmen. 1. 3. c. 4.*

CHAP. V.

Fourth Benefit of the Heavenly University; Teaching to Teach.

THERE is yet a Fourth Excellence of the highest *University*, and it is this: That the Doctor of that Chair teacheth Men best to be the best Teachers. And this being the Scope of most of those that study Divinity in the lower Academies;

denies; for this should they chiefly, though making use of the Lower, pass up and ascend to the Higher. For the Higher hath herein divers Advantages above the Lower.

Toward a general Discovery hereof, we may take notice, That Christ Jesus, when he ascended up on High, and received from his Father all Power both in Heaven and Earth, did undertake the Building of his own Church. And for the perfecting of the holy ^a Building he sent down Gifts unto Men, by which they were made able and skilful Builders. And no doubt, these are the best and most able Teachers, whom Christ, the great Lord of the Building, doth enable to Teach, and to Build by Teaching. And indeed, if Christ hath enabled that Number, which he hath deputed for this Building, how can any Man think that he is a fit and kindly Builder, except he be of that ^b Number whom Christ hath

1201

hath thus enabled? The Gifts which Christ gave, are those that should perfect the Saints, fulfil the Work of the Ministry, and edify the Body of Christ. Wherefore the Giver of those Gifts being gone up on High, let Men also lift up their Eyes on High for those Gifts. And as the Disciples stay'd in *Jerusalem*, until they were endued with the Power from on High: So let Men that stay in the Lower Academy, in their stay, earnestly seek to receive a Power from on High. Let them not wholly look downward, as if from thence they could receive the Gifts that are given from above. Indeed, looking down, they may see the Gifts that are come down upon others (tho' not upon themselves) and they may pick up the Crums that fall from the Tables of these Masters: And making up these into Loaves, they may give them to the Hungry. But it must needs be Confessed, that this is a lower

lower kind of Ability in teaching, ſeeing that which lends to this, muſt needs be the higher; the Borrower here alſo being a Servant, and therefore Inferiour to the Lender. And it ſeems, that not ſo much theſe, as they that received thoſe Gifts from on High, do build by theſe. But thoſe that receive Gifts from on High, either take not all at the Second Hand, but ſomewhat at the firſt; or if they make uſe of things formerly taught by the Gifts of others, they do (as it were) quicken and enliven them by their own Gift, and ſo ſend them forth newly animated by the ſame Spirit which ſpake them. Yea, by this Spirit they often make them not only to live, but to grow to a greater meaſure of Light or Heat, by enlarging them unto more Inſtruction, or kindling them unto a more Incentive Excitation.

But if we will yet take a more punctual notice of the Excellencies
of

of this Heavenly Teaching of Teachers, we may take a more particular survey of some eminent Abilities given with the Gifts of the Highest Teacher.

A First is, A *Spiritual* and *Divine* Light, given commonly in an eminent and more than ordinary measure, to those that are enabled and taught from above to be Spiritual Teachers. God, who commanded Light to shine out of Darknes, shines in their Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. They receive Light, that they may turn others from Darknes to Light, and shew them the Way of Peace, which by this Light they have discovered. They have an *Urim* from on High; and a Spiritual Light and Sight, by which they become Eyes to the Blind, and a Light to them that sit in Darknes. The great Shepherd of Souls, and Master of the highest School, doth

doth not ſend out from his School
the Blind to guide the Blind, that
both may fall into the Ditch; but
he makes Shining and Burning
Lights, that they which ſee them
may not only rejoyce in their Light,
but be led by it to the enjoying of
the Supream and Sovereign Light,
in the Viſion of whom is perfect
Bleſſedneſs. And he that hath this
Light, hath the Key of Knowledge,
by which he can open the Myſte-
ries of Salvation, and diſcover the
Counſels of God, and ſee the Mind
of Chriſt, and find out Wonders
in God's Law. He pierceth into
the inward Vein of the Word, and
(as it were) lets it Blood, and
cauſeth to ſpring from it a Flood
of Doctrine: Whereas the ſame
Word, to another that hath not this
Light, ſeems like the Rock whereof
it was ſaid, *Shall I ſerch you Waver
out of this Rock?*

And the Doctrine flowing from
this Light of the Spirit, is moſt fit
for

for *Spiritual Building* ; Spiritual Things being fittest for Spiritual, because being most *Connatural* ; yea, because it flows from an infused Gift (in a Spiritual Sense) it may be said to be most *Natural* ; and because most Natural, most Effectual.

Secondly, From this higher Academy comes that Ability of Teaching, which teacheth by *Doing*. There is a Teaching by Word, and a Teaching by Conversation ; and if this latter be required of *Women*, much more of those Men, who are the Teachers and Fishers of Men. They that teach by Word only, seem to build with one hand only ; they that teach by Word and Example, build with two hands ; but they that teach by Word, and destroy by Example, do build with one hand, and pull down with the other. And certainly, if they destroy what they build, they are great Trespassers, and foolish Builders.

St. Paul

St. Paul shews himself a wise Master-Builder, while he makes himself a *Pattern* of his own Doctrine; and being a Follower of Christ, calls upon his Flock to follow him, as he follows Christ. He calls upon them to do, not only what they have *heard*, but what they have *seen* in him: And see what follows such Teaching, and such Learning; *The God of Peace shall be with you.*

And this Teaching by Pattern doth he deliver over to his Spiritual Posterity; for he calls upon *Timothy* his Son (and by him upon his Sons Sons, even to all the Sons of *Timothy*) to be a walking Word, and a visible Doctrine; even a Pattern of Believers, both in Word and Conversation.

True it is, that the People should do as the Teachers say, and not as they do; when they say Christ's *Spiritual Words*, and do their own *Carnal*

Carnal Works. But such is the Corruption of fallen Mankind, both in *Sight* and *Affection*, that in *Sight* it rather looks on outwardly Visible Works, than inward, Invisible, and Spiritual Words; and in *Affection* it is more apt to follow Carnal Examples, than Heavenly Rules. And this being a *Pestilence* wherewith Mankind is apt to be infected to Death, how fearful is it to bring such a Plague into a Flock?

But on the contrary, an holy Life, joyned to sound Doctrine, is a continual Testimony and Martyrdom of the Doctrine. Such a Life commends the Doctrine to the belief and love of Men. It perswadeth a Possibility, and sheweth a Facility, of doing it. What we see done, we think may be done; and when we see a Pattern before us, we do it much the more easily and perfectly. Now, that Teachers may be such Patterns of Light, inwardly Burning, and outwardly Shining, let

let them repair to the Father of Lights; who from this higher Academy, baptizeth with that *Fire*, which not only kindleth *Light* in the Souls of his Messengers, but makes his Ministers a Flame of *Fire*.

And if thus kindled from above, with holy *Barnabas*, they be good Men, full of Acts 11. 24. Faith and the Holy Ghost; that which followed then, may be hoped will follow now; *Much People shall be added to the Lord.*

Thirdly, The highest School, and no other, teacheth the Art of *Experimental Divinity*; which being learned, doth give an Excellence and Crown to the Ability of Teaching. There is great odds between an Experienced, and a meerly Contemplative Captain. And if the great Captain of our Salvation learned *Experimental Obedience* by the things which he suffered, and by his *Sufferings* experimentally tasted and known, knows

D

how

how to take due Notice, Consideration, and Compassion of those that suffer, how much advantage may we think is added to his Under-Captains, by their Experience in the Christian Warfare? An Heavenly Teacher, with St. Paul, having run the Race of
 2Cor. 6. 8, 9. *Christianity*, through Honour and Dishonour, through Evil and Good Report; as Unknown, and yet Known; as Dying, and yet Living; as Sorrowful, and yet always Rejoycing; as having Nothing, and yet possessing All Things: Such an one (I say) when he meets with Souls in the like Estates of Honour, or Dishonour, and the other Differences incident to a Christian's Life, he can presently out of his own Experience draw forth Lessons of Direction, Reproof, or Consolation: Yea, out of his own Experience, he can almost fore-prophecie Events, and fore-tell Issues of Tentation. And indeed,

indeed, as in other States of Soul, so especially in the case of a broken Spirit, Experimental Teachers have an high and eminent Advantage. For such an one looks back to his own Soul, and there reads the Story of it, imprinted by Experience, and from thence tells the distressed Soul, both the Cross which she endures, and the Joy set before her. He talks with the troubled Soul in her own Language, having thoroughly learned it in this high School of Experience: And when the grieved Soul doth but hear the Teacher speaking this Language, she is revived: Yea, when she hears him speak so truly of the Grief, she believes it is possible, and perchance likely, that there may be Truth in his Comforts: Yea, it is no small Comfort to the distressed Soul, by such infallible and evident Descriptions, to find and hear one that hath been in the like distress wherein she is now afflicted. For

one of their greatest Terrors ariseth hence, That none was ever in their Case; and that the Almighty hath singled them out from all the World, to be the very Marks of his Arrows. Besides, when these Men bring Consolations for Tribulations, they bring sure and sound ones; for they bring every one of them with a *Probatum*. They can name the Man that was cured by them, and say with the Psalmist, *This poor Man cryed unto the Lord, and thus was heard, comforted, and healed.* With St. Paul, *They Comfort others with the very same Consolations wherewith themselves have been Comforted of God.* Thus this Skill of *Experimental Divinity* gives an advantage of Knowledge, and not of Knowledge only, but of Confidence to the Teacher; for he says what he knows: And on the other side, it gives an advantage of Trust and Comfort to the Hearer.

But

But the Inexperienced Man, when he comes to a Soul set on the Rack of a tortured Conscience, and there uttering the fearful Expressions of a terrible Mind; this distressed Soul is a Barbarian to him, and he is a Barbarian to her. She speaks what he understands not, and he cannot speak to her in a Language which she can comfortably understand. But this Teacher is often of the same opinion concerning this troubled Soul, which Christ's carnal Kinsmen had concerning him; *They sent out to lay hold on him,*

Mark 3.

saying, He is besides himself. And no wonder, for they never saw Sin in the true ugly shape of it: They were never upon Mount Sinai; neither did they there hear the Thunders and Lightnings of the Law against Sin; and therefore they are not like *Moses*, who did Quake and Tremble. Yea, this *Quaking and Trembling* is so strange to them, that they ask with Won-

der of these amazed Souls: Why did ye Skip as Lambs, and Tremble as little Lambs? To whom it may be answered: It was at the Presence of God on Sinai.

Again, On the other side, when the time is come, wherein God calls out, *Comfort ye, Comfort ye my People*: There is no Balm in their *Gilead*, there is no Oyl of Joy in their Lamps: They have not had the foregoing Tribulations, nor the following Consolations: Therefore if they would give Consolations, they must be borrow'd ones (like the Ax of the young Prophet) and not the very same by which themselves have been Comforted of God. Yea, commonly for want of Experience, they know not the *Crisis* of a Soul, nor when the Soul is upon a turn, and is come to the season of receiving Consolation. They know not the hour of our Saviour, when he is ready to turn the Water of Tears into the Wine of Consolation.

tion. And therefore ſuch an one often miſ-placeth his Spiritual Phyſick, and gives *Reſtoratives* to a Soul not thoroughly *purged* from the Love of Sin, or while the *Fit* is upon the Soul; when it were more fit to weep with them that either do, or ſhould weep; and by that agreement in weeping, to draw the mourning Soul to a ſecond Agreement, even to Rejoyce with him that Rejoyceth. For this is the Wiſdom of a Teacher, Experimentally Taught from above; and this Wiſdom is Juſtified, and in high Eſtimation with all her Children.

Fourthly, From the Heavenly School deſcends a mighty, active, and main Advancement of Teaching; and that is, a ~~ray~~, or *Natural Affection*, given to a Teacher. There is a Gift of *Love* infused by God into the Heart of a Teacher, by which he is taught of God to love his Flock; and this Love inflameth, conſtraineth, and teacheth

him to Teach. In *St. Paul* we see deep *Impressions*, and powerful *Expressions* of this Love: Yea, we see him as a Man all on Fire with this Love; so that for the Love of Souls, Weariness and Watching, Hunger and Thirst, Cold and Nakedness, Perils and Persecutions, are all but as Stubble in his way; and the Fire of Love, which hath eaten him up, consumes them also, and turns them into nothing. He feeds his Sheep sometimes at his own Costs; and with an holy *Simony*, buys the Work of his own Ministry, and strains for an Argument to approve it. For whereas he might call himself a *Labourer*, 2 Cor. 12, 14. and so might plead for the Wages due to his Work; he calls himself a *Father*, that thence he may fetch a Reason for providing for his Children. Yea, he doth not express his Love only under this title of a *Father*, (tho' that

that Character being well stamped on a Pastor, with the Affections belonging to it, would make him actively and industriously Careful for the good of the Flock) but he descends into the Lowness, and (as it were) the Fondness of a *Nurse* :

He softly handles and

dandles, as a Nurse her

Children, and speaks

half Words, low Do-

ctrines to them, when he sees they

are not gone beyond Milk, nor

come to the digestion of Stronger

Meat. Yea, he is so fervently Af-

fectionate to them, that he is wil-

ling to have imparted to them, not

the Gospel of God only, but his

own Soul. And he adds the Reason,

Because they were *dear* unto him.

Hence we learn, That it is the

Deareness of the Flock, which is the

main Spring that sets all on work-

ing. This is it which imparts the

Gospel willingly, and not for con-

straint and lucre: This is it that

D 5

makes

1 Cor. 3. 1, 2.

Heb. 5. 11, 12.

1 Thess. 2. 7, 8.

makes a Teacher instant in season, and out of season : Briefly, This is it which makes him with pleasure to undergo all Labours, even from the watching of one hour, to the imparting of his Soul or Life. So that if you exhort a Pastor to Visit the Sick, you exhort him but to *one* Duty ; if you incite him also to Comfort the Weak-hearted, you invite him but to *two* : But if you could give him *Love*, you give him a Spring and Incentive, that would move him to *these*, and *all* other good Duties. And this Love is taught by the highest Teacher : For he is Love in the Fountain ; and all Love besides himself, is a Stream of this Fountain.

But on the other side, where this Love is wanting, Duties are not done at all, or they are done by pieces and starts, or they are done dully and coldly, and the Doers of them are like the Wheels of *Pharaoh's* Chariots in the Red Sea, they
move

move very heavily. The Fire of Love is out, by which being enflamed themſelves, they ſhould impart Heat unto others; and the Zeal is wanting, by which they ſhould provoke many. They have not in them the Affections of Fathers, and therefore their Flocks appear to them in the Shape of *Baſtards*, and not of Sons. Accordingly they have often ſet them out, as ſome do their *baſe* Children to Wanderers, and ſuch as will take them beſt cheap; or if they give them any Food, their Hearts go not with it, neither do they care whether it do them good, or they do grow and proſper by it. And though perchance one of theſe may act the part of a Lover, yet commonly it will ſhew like an Artificial Scene; that only being for the moſt part proportionable, durable, and ſerious, which is Natural.

Therefore

Therefore take such an one as
 Phil. 2. 19, 20. Timothy, that *Naturally*
 (and not Artificially)
 cares for the Church, and there is
 no Artificial Man that is like-mind-
 ed to him; for he takes care not
 only for some pieces, but for the
whole Estate of the Church. And
 he works not pieces of God's Work,
 but the whole Work of the Lord;
 1 Cor. 16. 10. yea, he works it as St.
Paul did; and how he
 did it, we have seen before. And
 if you will see the Root of it, look
 into his inside, and there you shall
 Phil. 1. 8. see the Bowels of Christ
 Jesus. The Bowels of
 Christ Jesus, that often would have
 gathered *Jerusalem*, as a Hen ga-
 thereth her Chickens: The Bowels
 of Christ Jesus, that accounted the
 Gain of Souls to be his Meat and
 Drink: The Bowels of Christ Jesus,
 that have in them the greatest Love
 to the Flock; for greater Love hath
 no Man, than he that layeth down
 his

his Life for his Flock. These Bowels are in *St. Paul*: And therefore no wonder, if having received the Bowels of Christ, by the Spirit of Christ, he walk in the Steps of Christ, while he walketh by the same Spirit of Christ.

Behold here then the most Excellent Way, even the Way of Love, which teacheth the Teacher, and directs him into all the ways of profiting his Flock. And this Teaching Love is it self taught by the highest Teacher, whose Name, and Nature, and very Being, is Love; and by whom

1 John 4. 16.

Men are taught to Love one another: He it was, that put an earnest Care of the Church into

the Heart of *Titus*; and

1 Thess. 4. 9.

therefore he it was also

2 Cor. 8. 16.

that did put the Bowels

2 Cor. 7. 12.

of Love into him, from which issued this Care. And if thou hast

the same Bowels, thy Flock will

be thy Children, and thou wilt be

a Father

a Father to them: In their Reign-
ing, thou shalt Reign; they will
be thy Joy and thy Crown now,
and thy great Rejoycing hereafter,
in the Day of the Lord Jesus. Thou
shalt come to Him, and say; Be-
hold, I and the Children whom thou
hast given me. And He shall say
to thee; Well done, good and faith-
ful Servant; because thou hast fed, and
cloved these my Lambs; thou hast loved
me; and because thou hast gained ma-
ny, rule thou over many Cities.

Annotations upon Chap. 5.

unto every one of us is given Grace, ac-
cording to the Measure (or Proportion) of the
Gift of Christ (or the Gift Christ.) Where-
fore he saith, when he Ascended up on High,
he led Captivity captive, and gave Gifts unto
Men, (Psal. 68. 8.) And he gave some,
Apostles (most highly Commissionated, as
Ambassadors Extraordinary, and Pleni-
potentiaries) and some, Prophets (having
only a Declarative Commission; but not
Power to Act, with respect to the Present
and Future State of the Church) and some,
Evangelists.

Evangelists (having a Commission that is Promulgatory, and Assertory of what is Past; not always attended with Miracles and Propheſie;) and ſome, *Pastors* (for the Government of the Church) and *Teachers*, (for Catechetical Inſtruction in the true Principles of the Chriſtian Religion.) For the *Perfecting of the* (inferior Orders of the) *Saints*, for the *Work of the Miniſtry* (in the Superior; and ſo in both) for the *Edifying* (or Building up) of the *Body of CHRIST*, Eph. iv. 7, 8, 11, 12.) Thus alſo the ſame Apoſtle, writing to the Churches in *Aſſaia*, by him Planted, Argueth: *We are Labourers* (and Builders) *together with GOD*; — *ye are God's Building*; according to the Grace of God given to me, as a wiſe Archited, I have laid the *Foundation*, 1 Cor. iii. 9, 10. Now in the Building of a Palace, or a Temple, as there is a great Diversity in the Workmen, and one doth one Art, and another doth another, and a third doth alſo his, according to each one's particular Gift or Art: So is it in Building the Spiritual Temple, or Houſe of God upon Earth; each one has his proper Gift and Lot appointed, whereby, and wherein, he is to labour in the Myſtical Fabrick of the Church, the Temple, or Body of Chriſt. To lay the *Foundation*, belong'd to the Apoſtle, as his Lot; as the *Superſtructure* to others.

b " I Trem-

b "I Tremble, rather than Speak, (saith
 " St. *Crysostom*) how a Ship can Launch
 " out into the immense Ocean, or Abyss,
 " and there be no Spirit, Breath, or Wind.
 " For suppose an empty Ship, the Master,
 " Seamen, Cables, Tackling, Anchors, and
 " all things in a readiness, and there be no
 " Breath of Wind stirring; must not all
 " stop, how great soever the Preparation
 " is, if there be wanting the Operation
 " of the Wind, or Spirit? Even so wont-
 " eth it to be, let there be never so large
 " a Provision laid in of Discourse, and
 " there be both Profoundness of Mind,
 " Eloquence and Understanding; yet if
 " the Holy Spirit be wanting, all the rest
 " are in vain and ineffectual. S. *Chryst.*
 " *ἐπι. πνεύμ. αἰ.* Whereby he ex-
 " pressly Asserts the Necessity of the Im-
 " mediate Operation and Teaching of the
 " Holy Spirit, to all those who would be
 " esteem'd the Pilots and Leaders of Souls
 " through the Perilous Sea of this World.
 " And it is evident, that he understands not
 " an Ordinary or Common Grace, but the
 " Extraordinary and Peculiar Grace of the
 " Divine Spirit; which may be termed *Pro-*
 " *phetical*, or *Pastoral*. And therefore it was
 " the General Opinion, as of the most Pri-
 " mitive Doctors of the Church, so also of
 " our First Reformers, That no Man can
 " make himself a Doctor, or Teacher of
 " the

the Holy Scriptures, but the Holy Ghost alone, by his Extraordinary and Immediate Call. And hence *Luther* says, "Not any can rightly understand either God, or his Word, except he receive it Immediately from the Holy Ghost: Nor can any one receive it from the Holy Ghost, unless he find it Experimentally within himself. Thus he, writing upon the *Magnificat*. Who elsewhere lays it down as an Indubitable Maxim: "That none can know God aright, but by the Immediate Teaching of the Holy Spirit; who Teacheth the Heart, as in his proper School: And that the Interpretation of the Scripture is to be learnt in this School alone. Nay, *Erasmus* speaks the same, saying, *Errat vehementer*, &c. "He is vehemently in the Wrong, who believes that he can ever attain the understanding of the Canonical Scriptures, unless he be Breathed upon by the same Spirit (*afflatus eo Spiritu*) from which they proceeded. *De Rat. Conc. Lib. 1.* And the Necessity of this Spiritual Illumination, was clearly the Doctrine of our English Reformers; both with respect to the Interpretation of Scripture, and to the Process of Regeneration. In the *Second Homily* of the Scripture, the Sense of the Church of England is thus declar'd, viz. *The Revelation*

lation of the Holy Ghost inspires the true Meaning of the Scripture into us: In truth we cannot without it (this Revelation) attain true Saving Knowledge. Than which, nothing can be more express for the Testimony of the Internal Light of God in the Soul, for the Attainment of true and solid Knowledge from the Scripture, or otherwise; and for the Superiority of the Spirit to the Letter.

[The Work of the Ministry] Bishop Davenant saith from *Halensis*, "That Theological Knowledge is Acquir'd, 1. Per Inspirationem, by Immediate Inspiration, and Revelation of such or such Doctrine, or Fact, as to the Apostle Paul, which was not known before. 2. Per Testimonium Spiritus, by the Inward Testimony of the Holy Ghost, confirming some Truth, that was only known before Historically, or by External Ratiocination. And 3. Per modum Gustus, by way of Taste; when there is not only a Real Illumination of the Understanding to discern the Spiritual Truths, but also a most true and vivid Sensation, by which they are really Tasted, and so in a manner identified with the Soul. Davenant, De Jud. & Norm. Controv. c. 3. Halens. Part 1. Q. 1. Art. 2. By One, or All, of these Three Ways, a Minister of God, after the Spirit, is Constituted and Ordained.

Ordained. And it ought to be observ'd,
that the Gifts which are for the Perfect-
ing of the *Saints*, ought not to be con-
founded with those which are for the
Fulfilling of the Work of the *Ministry*.
Thus *Vasquez* saith, "In the knowing and
"collecting of Theological Truths, there
"are two kinds of Graces through Christ,
"which we ought to acknowledge: The
"one whereby we are enlightn'd in the
"Principles of Faith; the other, whereby
"we learn to Explain and Defend the
"Mysteries of our Faith, and thence to
"prove Divine Truths, for the Edifying
"of the Church. And this is that Grace
"through Christ (or according to the
"Treasure of Christ) of which *Paul* in
"his Epistle to the *Ephesians* writes, say-
"ing, He gave some Pastors and Teachers.
"And this Grace is by the same Apostle
"call'd, The Gift of Prophecy, 1 Cor. xiv.
"when he calls those Prophets who inter-
"pret the Mysteries. *Vasq.* 1. 2d. *Dispo.*
188. c. 2.

[A Spiritual and Divine Light] There
is a notable Passage for this in the Ancient
Book of the *Ecclesiastical Hierarchy*, attri-
buted to *Dionysius*, call'd the *Areopagite*;
which demonstrates the Author to have
been no mean Person. "As in the Rays
"of the Sun (*says he*) the finest and clear-
"est Substances are first filled with the
"Light

lation of the Holy Ghost inspireth the true Meaning of the Scripture into us: In truth we cannot without it (this Revelation) attain true Saving Knowledge. Than which, nothing can be more express for the Testimony of the Internal Light of God in the Soul, for the Attainment of true and solid Knowledge from the Scripture, or otherwise; and for the Superiority of the Spirit to the Letter.

The Work of the Ministry] Bishop Davenant saith from *Halensis*, "That Theological Knowledge is Acquir'd, 1. Per *Inspirationem*, by Immediate Inspiration, and Revelation of such or such Doctrine, or Fact, as to the Apostle Paul, which was not known before. 2. Per *Testimonium Spiritus*, by the Inward Testimony of the Holy Ghost, confirming some Truth, that was only known before Historically, or by External Ratiocination. And 3. Per *modum Gustus*, by way of Taste; when there is not only a Real Illumination of the Understanding to discern the Spiritual Truths, but also a most true and vivid *sensation*, by which they are really Tasted, and so in a manner identified with the Soul. *Davenant, De Jud. & Norm. Controv. c. 3. Halens. Part 1. Q. 1. Art. 2.* By One, or All, of these Three Ways, a Minister of God, after the Spirit, is Constituted and Ordained.

Ordained. And it ought to be observ'd, that the Gifts which are for the Perfecting of the *Saints*, ought not to be confounded with those which are for the Fulfilling of the Work of the *Ministry*. Thus *Vasquez* saith, "In the knowing and collecting of Theological Truths, there are two kinds of Graces through Christ, which we ought to acknowledge: The one whereby we are enlightned in the Principles of Faith; the other, whereby we learn to Explain and Defend the Mysteries of our Faith, and thence to prove Divine Truths, for the Edifying of the Church. And this is that Grace through Christ (or according to the Treasure of Christ) of which *Paul* in his Epistle to the *Ephesians* writes, saying, He gave some Pastors and Teachers. And this Grace is by the same Apostle call'd, The Gift of Prophecy, 1 Cor. xiv. when he calls those Prophets who interpret the Mysteries. *Vasq.* 1. 2d. Diss. 188. c. 2.

[A Spiritual and Divine Light] There is a notable Passage for this in the Ancient Book of the *Ecclesiastical Hierarchy*, attributed to *Dionysius*, call'd the *Areopagite*; which demonstrates the Author to have been no mean Person. "As in the Rays of the Sun (says he) the finest and clearest Substances are first filled with the
" Light

"Light flowing into them; and so do trans-
 "fuse that Exuberant Light, as instead of
 "the Sun, into the lower Substances, or
 "Bodies: So no Man can, without dan-
 "ger, presume to set up himself for a
 "Leader unto others, in any Divine Mat-
 "ters whatever, who shall not first be
 "thoroughly Conform'd, and made like
 "to God, and be by the Divine Inspira-
 "tion and Judgment, declared a Gover-
 "nor or Pastor. And with him agrees
Gregory Nazianzen, Asserting the Absolute
 Necessity of the Inspiration of the Holy
 Spirit, for the Conduct of Souls, in the
 Leaders thereof. Whence, in his Apo-
 logy for those who fled from Persecution,
 he maintains, "That the *Spiris* ought to
 "be perpetually Consulted, and Submitted
 "to, as by whom only God, and the
 "Things of God, can be either Under-
 "stood, or Expounded, or even Heard. A
 Third is, *Richardus de S. Victore*, who
 gives this Concurrent Testimony:
 "Those Things which in Holy Writ are
 "contain'd, hidden, and shut up, are by
 "Divine Grace first Open'd to the Holy
 "Doctors; which are afterwards openly
 "Preach'd to the People, by themselves,
 "or by others. And *Erasmus*, condemn-
 ing those Teachers, or Preachers, that
 have but a meer Carnal Call to interpret
 the Scriptures, saith: "They have the
 "Book

" Book indeed of Scripture, but not the
 " Scripture it ſelf, who want the Spirit;
 " without which the Scripture is not un-
 " derſtood. *De Ration. Conc. Lib. 2.* For
 well indeed hath the Apoſtle ſaid, and
 every true Spiritual Teacher may alſo ſay,
We Preach not our ſelves, but Chriſt Jeſus
the Lord. --- For God, who commanded the
Light to ſhine out of Darkneſs, (in the Firſt
Creation, and now in the Second) hath ſhined
in our Hearts, (that were before full of
Darkneſs) to give forth to you the Light
of the Divine Glory (which we behold) in
the Face of Chriſt Jeſus.

The Doctrine flowing from this Light of
the Spirit] Thus ſpeaks the Divinely Illu-
 minated Author of the Book of the *Imita-*
tion of Chriſt, in his Third Book, and 30th
 Chapter: " Much more Noble is that Do-
 " ctrine which flows from Above, out of
 " a Divine Influence, than that which is
 " laboriouſly attain'd by Humane Wit.
 And in the 44th Chapter of the ſame Third
 Book, Chriſt ſpeaks after this manner to
 a Soul in the State of Illumination: " I am
 " He who teach Man Knowledge, and
 " give a clearer Underſtanding to the Lit-
 " tle Ones, than can be taught of Man.
 " To whom I ſpeak, he ſhall ſoon become
 " wiſe, and ſhall make a great Progreſs in
 " the Spirit. And again: " I am He who in
 " a Moment do ſo lift up the Humble Mind,
 " that

“ that it may be capable to Comprehend
 “ more of Truth in a Minute, than if the
 “ Person had been studying for it in the
 “ University for Ten Years.

[*Most Natural*] For that which proceeds from the Spirit of God, and the Light and Life thereof in the Soul, is much more Natural, than that which proceeds from all the Industry of Humane Learning; and is consequently more Effestual, by touching more nearly the Springs of Nature in its deepest Ground. For which there is abundant Demonstration to be found in a Thousand Instances; but especially in the Illiterate Apostles of Christ. And it must needs be confess'd, that the most Artificial and Rational Discourses of the Learned, have not been found half so Connatural to the Soul, or so Powerful to move and turn it, as some of the most Plain and Unartificial Pieces, being written with all the Marks of the greatest Simplicity; as is, for Instance, the little Book of the *Imitation of Christ*, which in many Languages and Nations has been so very Useful, in Converting and Leading up such a Number of Souls. Wherefore the most Experienc'd *Sermon* writes after this manner: “ He who
 “ is fill'd with the Grace of God, and
 “ with Charity, if he utters his words
 “ from that Spring, and Quickning Form;
 “ that

" that is, if his words be Subministred to
 " him from Grace and Charity, he is
 " said to speak from the *Spirit of God*,
 " and not Artificially. But if he be want-
 " ing in Grace and Charity, or Light and
 " Love, and utters in the Congregation
 " the Words of the Righteous, then is he
 " said to speak rather Artificially, than
 " from the Spirit of God. Also, it is to
 " be noted, that if Artificers could make
 " their Artificial Works to be Natural,
 " they would not fail doubtless so to do.
 " Whence we see, that they endeavour,
 " as much as is possible, to hide their Art.
 " Those Orators and Poets that follow
 " Art, do hereby but little Good: In
 " like manner the Preachers, who make
 " use of Art, are not Fruitful, or Edi-
 " fying. But the Apostles, and other
 " Preachers, who have utter'd words by
 " the Spirit of God, have Converted the
 " whole World. *De Simpl. Vis. Lib. 2.*
 " *Concl. 1. &c.*

CHAP.

C H A P. VI.

*Ways and Means of Admittance
into the Heavenly University,
and taking Degrees in it.*

*The First Step: Proposal of a Right
End.*

BY that which hath been said, it appears, that there is an higher Academy, as well as a lower; and that the higher hath some Excellencies above the lower. True it is, that tho' there be a Difference, yet there must not necessarily follow a Division: Yea, much rather there should follow a Conjunction; and he that is in the lower, should strive to be in both at once. And, indeed this is a main Business of this Work, to Conjoyn things which God hath not Separated; and not to Diminish, but to Advance the lower, by lifting it up to the higher.

Now

Now to aſcend from the lower to the higher, there are certain Stairs and Steps, by which Men uſually go up, and become Diſciples and Pupils of the Heavenly Teacher. A *First Step* is that which ſhould ever be firſt in Intention, tho' laſt in Execution ; A Right *End*. When we come to God to be taught, we muſt propoſe an *End* worthy of God: And ſurely none but God is an End worthy of God. A moſt perverſe and baſe Diſorder it were, to make Man the End of God ; and much more Confuſed and Diſorderly were it, to make God to ſerve Man, in his Service of ſome baſe Luſt: For then may he not only ſay, Thou haſt made me to ſerve *with* thy Sins ; but, Thou haſt made me ſerve *to* thy Sins. Thou putteſt God below thy Sins, and putteſt thy Sins to be thy gods. And how canſt thou expect that God ſhould, by his Teaching, give thee an Excellence

E

above

above others, when thou by his own Gifts dost intend to put either his Creature, which he hath made, or Sin, which he made not, above him; and Him infinitely below himself? Wherefore let not Ambition make ^a *Worldly Pomp* (which thou hast Renounced in thy ^b Baptism) nor the Pride of Life, and outward Preferment, thy End; but account and propose God himself before thee, as thy ^c Highest Preferment, exceeding Great Reward, and All-sufficient End. Neither make ^d Earth the End of Heaven, nor put the god Mammon in the place of the true God: Neither seek the Gifts of his Spirit, that thou may'st make Money of them. This is a right, and withal a most base *Simony*; and therefore prepare thyself to receive the Answer which was made unto Simon thy Father; *Thou art in the Gall of Bitterness, and Bond of Iniquity*; and thou art very unfit for a part and fellowship among

among the Disciples of the Heavenly Teacher. Know, that this high University is not a place for Pretences, therein to learn a Trade and Occupation for Worldly Gain; but the Teacher being the King of Heaven, he teacheth his Scholars to be Kings; even first to seek, and at last to attain an^r Heavenly Kingdom. And Earthly Things are promised to be given as Attendants upon this^r Heavenly Kingdom. Therefore as the Heaven is High above the Earth, so let it be in thy Thought and Intention: Make God thy End, who makes Heaven by his Presence to be Heaven. Desire his Gifts, to glorifie the Giver by them here, and to be glorified by him hereafter Eternally in his Heavenly Kingdom. But if thou make Earth thy Heaven, and this World thy God; this false Heaven, and false God, after a while, will forsake thee; and the true Heaven, and true GOD, whom

thou hast despised, will not receive thee. In the mean time, expect no Gift from God, except such as the *Quails*, which perchance may bring some Food to thy Lust, but Leanness and Judgment to thy Soul. If with *Balaam*, thou lookest out for Prophecies, that by them thou might'st gain the Wages of Unrighteousness, tho' thou fall into a Trance; and art Enlightned, to make others see thy Light; yet thou thy self art still a Child of Darkness, and by thy Light increasest thy own Stripes; and being in the way of *Balaam*, art likely to come to his way's end, even a Death among the Unrighteous.

Yea, Seek not the Gifts themselves, for themselves; neither make them their own End. It is a pleasant thing for the Eye of the Body to behold the Light of the Sun; but to behold a *Spiritual Light*, which shineth from the highest Light, is far more pleasant to a Spirit:

Spirit: Yet must a Reasonable Spirit know, that to behold the highest Spirit himself, is the highest Pleasure; and therefore these lower Gifts of the Spirit are far more Valuable, for shewing us by their Light the way to the sight of the highest Spirit, than for the Light it self by which they shew it.

Wherefore it remains still, that God be proposed as the End of his Gifts, whereof he is the Beginning. God was his own End in the giving of them, and it is both thy Duty, Wisdom, and Benefit, to have the same End which he hath. If thou joyn with God in his End, it is most likely he will joyn with thee in the Means, and in the Increase of them toward his own End. For God will not be wanting to his own End, which were to be wanting to himself. Therefore enlarge thy self as much as thou canst in this Intention, of making God thy End; wherein the more thou increasest,

the more it is likely he will increase his Teaching of thee, and the Degrees of his Gifts in thee, And according to thy Degrees of Grace, shall be thy Degrees in Glory: As thou hast sought him *much* in the Gifts of his Grace, so by them shalt thou find him *much* here, and *much* enjoy him hereafter in Glory.

Annotations upon Chap. 6.

[*Worldly Pomp*] St. Austin, in his 203d Epistle concerning the Worldly Pomp of Ecclesiasticks, declares himself in this manner: "I think not to pass away the Times in Ecclesiastical Honours; but think that I am to give an Account of all things to the Supream Shepherd, concerning the Sheep committed to my Charge. And this indeed is the true Character of a Christian Pastor, or Bishop. And accordingly also the same Blessed Father, in Conjunction with the rest of the *African* Bishops, in full Council Assembled, decreed, *Ut Episcopus vilem Suppellectilem, & mensam, ac victum pauperem habeat; & Dignitatis suae Auctoritatem Fide, & vitæ meritis quærat*: That is, "That a Bishop

"Biſhop have mean Houſhold-ſtuff, a poor
 "Table and manner of Living; and that
 "he ſeek to eſtabliſh the Authority of his
 "Dignity by Faith and worthineſs of Life.
Conc. Carth. 4. can. 16. VVhich did exactly
 agree with the Practice of this great Light
 of the Church. For *Poſidonius*, who has
 written his Life, tells us, "That he kept
 "a frugal and ſparing Table; (tho' alſo
 "much given to good Hoſpitality.) And
 "that beſides Herbs and Pulſe, he had
 "ſometimes Fleſh, for the ſake of the
 "Gueſts, and of the Sick. *Poſid. de Vir.*
Aug. c. 22. He Expended all in Acts of
 Charity, as a faithful Steward of Jeſus
 Chriſt: And when he came to dye, ſaith
 the ſame Writer of his Life,
 * *he made no Teſtament; for* * *Teſtamentum*
the poor Chriſtian had nothing *autem nullum*
to make a Teſtament of. Thus *fecit, quia un-*
 alſo it was with *St. Hierom*, *de faceret pau-*
 who liv'd in a poor little *per Chriſti non*
 Cottage, when he was con- *habuit. Poſid.*
 ſulted by Perſons of the *de Vit. Aug.*
 greateſt Quality, and from the Remoteſt
 Parts of the World, about the Reſolution
 of divers Points in the Scripture; and his
 Eminency was ſuch in Divine Learning,
 that ſome took purpoſely long and tedious
 Journeys, with vaſt Charge and Difficul-
 ties, meerly for the ſake of his Conver-
 ſation, and to be better Inſtructed by him;

who thus describes his own manner of Life;

* *Altaris Oblatione sustentor, habens victum & vestitum his contentus ero, & Crucem quidam nudus sequor, Hier. Ep. 11.*

saying, * *I am maintain'd by the Oblation of the Altar; having Food and Raiment, I shall be herewith content, and Nakedly do I follow the Naked Cross.* These are the words, and this was the Life of this most famous

Christian Pastor throughout the World. And it is declar'd by the Great *Basil* (who was himself also an Eminent Instance hereof) for a Rule to the whole Ministry, or Clergy, That it is not Lawful for one, to whom the Preaching of the Gospel is intrusted, to possess more than is requir'd to the Necessities of Life. Of whom the Historian writes, That being threatened with the Confiscation of his Goods, he boldly Answer'd: "Nothing of all this can trouble me, who have no more than a ragged Gown, and a few Books: And I so dwell upon the Earth, as if I were always to leave it. *Zoz. Lib. vi. c. 16.* And *Gregory Nyssen*, in his Funeral Sermon, gives him this Character, "That he chose Poverty from the Beginning, being not pleas'd to possess any thing as his own; but most fixedly and firmly Resolv'd; as a Rock that cannot be shaken, by Poverty and Purity, to draw near to God. *Greg. Nyss. Orat. de Laud. Basil.* Also

Also *St. Chrysostom* was of the very same Mind, and Practice too, notwithstanding that he was advanc'd by the Emperor, with a general Consent and Applause, to the most Eminent Dignity in the Church; who in his Discourse upon that Passage, *Mat. x. 10. The Workman is worthy of his Meat*, saith, "Observe how Christ said, "He is worthy of his Meat; hereby signifying, that the Apostles ought to take "no more than their Food. And upon those words, *Who goeth a Warfare any time at his own Charges*, *1 Cor. ix. 7.* He declares "how an Evangelical Minister, or "Teacher, ought to have the Courage of "a Soldier, the Industry of an Husband-
"man, the Carefulness of a Shepherd;
"and with all these, to receive nothing
"beyond his Necessity. And then upon these words, *Who feedeth a Flock, and eateth not of the Milk of the Flock?* He addeth, "That it is well spoken of eating
"the Milk, but not of the Lambs; that the
"Apostle might shew, that a Christian
"Teacher, or Doctor, ought to be contented with a very little, and only with
"Necessaries. And farther, *St. Ambrose*, who was himself of Noble Extraction, and no less than Viceroy of *Milan*, before he was made a Bishop, is above all to be taken notice of, for that most famous Saying of his in the Council of *Aquilegia*,

Gloriosa in Sacerdotibus Domini Paupertas
 "Glorious in the Priests of the Lord is
 "Poverty. And being now a Pastor
 "in the Church, was no longer guard-
 "ed with a Retinue, or Equipage, and
 "went in State, as before, but was Poor
 "both in Substance and Revenues; even
 "to that degree, that having nothing
 "more of his own Estate left, he melted
 "down the Church-Plate, for the Relief
 "of the Poor, and the Redemption of
 "Captives: As the Historian of his Life
 relates, *Coster, Vit. Ambr.*

^b *Baptism*] This refers both to the *Bap-*
tismal and *Catechetical* Offices, as appoint-
 ed in the Church of *England* by Law Estab-
 lished: According to which every Chri-
 stian is suppos'd to make a Renunciation
 of the Honours and Poms of the World,
 at his first entrance into Christianity.
 And hence it follows, that if every (even
 the meanest) Christian is oblig'd, by so-
 lemn Vow, to Renounce all secular Pomp
 and Vanity; then certainly much more
 every Minister and Teacher of this most
 Holy Religion, which is Enmity with the
 World.

The highest Preferment] 1 Tim. vi. 9, -15.
 2 Tim. iv. 5, -9. and 1 Cor. ix. 17. Hence
 blessed *Bernard*, writing to one that was
 about to be advanc'd to one of the highest
 Ecclesiastical Preferments, tells him very
 Bluntly,

Bluntly, "That whatever he retain'd from
" the Altar, beſides his ſimple Livelihood,
" was meer Rapine and Simony. Bern.
Ep. 2.

& Make Earib the End } " I will ſpeak it
" boldly (having before diſcourſ'd of the
Leviſical Priethood and Maintenance)
" that the chiefſt Prelates of the Church
" ought to have no more, but only Meat,
" Drink, and Cloaths ; left their Affecti-
" ons be drawn away to Earthly Things :
ſaith Chryſoſtom, even after having plead-
ed for a needful Liberality towards the
Minifters and Diſpensers of the Goſpel.
Chryſ. in 1 Tim. Hom. 50. And the ſame
Father, writing upon the 2d Chapter to
the Philippians (Hom. 9.) thus breaks out :
" Tell me, is he cloath'd in Silk, having
" a large Retinue ? Doth he walk in State
" in the Publick Places ? Doth he ride on
" Horſeback ? Doth he build Houſes, ha-
" ving a place wherein to abide ? If he
" doth theſe things, I my ſelf will reprove
" ſuch a Paſtor ; nor will I ſpare him at
" all, becauſe he is wholly unworthy of
" his Prieſtly Charge. And Holy Bernard
hath likewiſe many grievous Complaints
againſt the Luxury of the Prieſts and Pre-
lates in his Time ; among which is that
memorable one, in his Sermon *De malis*
Pæſtoribus, concerning Bad Paſtors ;
wherein he Laments after this manner :

Unde

Unde hanc, &c. "Whence do you think
 "this Affluence of Riches doth super-
 "abound to them, that Stateliness in Ap-
 "parel, that Voluptuousness at Table,
 "that Quantity of Gold and Silver Plate;
 "but from the Goods of the *Spouse*? Hence
 "it is that she her self is left Poor, and
 "Needy, and Naked; her Countenance
 "most Pitiful, Undress'd, Squallid, and
 "Lifeless. This is not to Adorn the
 "Spouse, but to Rob her; it is not to
 "Keep her, but to Betray her; it is not
 "to Defend, but to Thrust out; not to
 "Instruct, but to Prostitute; not to Feed,
 "but to Slay and Devour the Flock. In
Cantic. S. 77. de mal. Past. And so he Ex-
 pounds 1 Cor. ix. 13, 14. Bern. in loc. &
Sup. Cantic. S. 33. And also in his *Epistles*.
 See also the Commentators upon *Ezek.*
 xxxiv. 2, 3, 8.

[*A Trade and Occupation for Worldly Gain*]
 Consider the Command of Christ, *Mat. x.*
 8. As also the Practice of the Apostles,
Acts iii. 6. and *xx. 33, 34, 35.* 1 Cor. ix. 18.

[*f. f. Heavenly Kingdom*] Note, that the
Heavenly and the *Earthly Kingdom* are op-
 posite to each other: And that there ought
 therefore to be no manner of Confusion
 one with another. Hence the *Homily*
against Wilsful Rebellion teacheth, That
 "our Saviour Christ teaching by his Do-
 "ctrine, that his Kingdom was not of this
 World,

“ World, did by his Example, in flying from
 “ those that would have made him King,
 “ confirm the same expressly; also forbid-
 “ ding the Apostles, and by them the
 “ whole Clergy, of all Princely Dominion
 “ over People, &c. And these places of
 Scripture are there referr’d to, *Mat. xx.*
25, 26. Mark x. 42. Luke xxii. 25. Mat.
xxiii. 8. Luke ix. 46. 2 Cor. i. 24. and
1 Pet. v. 2, 3, 4. All which deserve well
 to be Consider’d, in order to the getting
 up the *First Step*, by the Proposing a Right
End at our Admission into the Heavenly
 University. And hereby may one judge
 who are subjects capable of being Ad-
 mitted into it, and who are not: But speci-
 ally is to be noted the Relation about the
little Child; which requires the Profound-
 est Meditation upon it; the which leads
 to the next *Step*, being the Abnegation
 of all Humane Wisdom, in a passive Child-
 like Resignation of the Soul to the Divine
 Spirit.

C H A P. VII.

A Second Step: Denial of Man's Wit and Wisdom.

HE that will ascend up to the Heavenly School, there to be taught of God, must leave Man's carnal Wit and Wisdom behind him; as *Abraham* left his Asses at the foot of the Mount. *The Wisdom of Man, saith Paul, is Foolishness before God; and the Natural Man discerneth not the things of God:* Therefore if thou endeavourest by thy Natural Wit to discern the things of God, thy labour is employed rather not to discern them: Thou may'st perchance conceive, and after perceive, bastard; misbegotten, and false *Shapes* of them; but the *Things* themselves, in their true Shapes, thou do'st not see and perceive. The Carnal Wit seeth the Shapes which it self puts upon
Spiri-

Spiritual Things, and not what they *themselves* do bear, and indeed appear in, to a Spiritual Eye. And ſurely if Man's Wit ſee, and by ſeeing, teach it ſelf truly the Things of God, what need were there of an Heavenly Teacher? But becauſe thou art naturally Blind to the Things of God, and they are only *Spiritually* to be diſcerned, therefore muſt thou go up to a *Spirit*, to give thee a *Spiritual Eye-ſight*, that ſo thou may'ſt *Spiritually* diſcern them. And when thou goeſt up, to get a Spiritual Mind of the great Father of Spirits, remember to *put off* thy Carnal Wit and Wiſdom, which muſt be ſtrippt off, before thou canſt *put on* the other. The keeping of thy Natural and Carnal Wit, is the keeping of thy *Folly*; and this Folly will caſt her own Colour on the Things of God, and make them ſeem Folly to thee, or only Wiſe in that Colour which that caſts upon them.

them. * And this is a Reason why the greatest Wits do stumble so often at the Wisdom of God, upon which they behold the *shape* of Folly, of their own setting on; and why they fall into Errors, thinking to mend God's Wisdom by their Wits; and why themselves, tho' professing themselves Wise, yet remain *Fools*; even because they think and profess themselves to be Wise. While they think their own Wits to be fit Instruments for the discerning of God's Wisdom, they not finding his Wisdom to be Wisdom by their Wits, they censure it to be Folly; and therefore go about to Correct it, which is indeed to Pervert it. In the mean time, it is the greatest Folly, which puts the shape and title of *Folly* upon the greatest Wisdom, and goes about to amend Wisdom with Folly. And thus are these Wise Men taken in their own Wisdom; for their own Wisdom becomes a Snare to them, and *makes* them first, and

and after *takes* them as *Fools*. Yea, Misery and Folly are met together in them, and that in the highest Degree, while they see not, but censure and reject the *most wise* Mysteries of God, which offer and present to them Salvation and Eternal Felicity.

Therefore let the Heavenly Scholar put off his own Earthly and Carnal Wisdom, and go up to God for a New Principle, even a New Mind, by which he may truly see and know the Things of God. The ^b *New World* of Divinity must be begun in a Man, as God began the *Old World*; it must have *Nothing* for a Foundation: And when Man is *nothing* in himself, then God will begin to *Create*, and make him *something*. This is that which St. Paul saith: *Let him be a Fool, that he may be Wise*. For indeed, that which thou thinkest to be thy Wisdom, thou must put off, and make it vanish into *Nothing*, being a Fool

Fool in regard of that Wisdom; and so thou shalt be made Wise in the true Wisdom. But this is not perfected at once. Therefore, as at thy first Entrance into the Heavenly Academy, thou must begin a Denial, and *Annihilation* of thy own Wit and Wisdom; so after thou art entred, thou must strive to continue and increase this Denial: For though thou do'st in Will and Purpose put it off, and deny it wholly at first; yet in Act it is not wholly put off, it being part of the remaining Body of Sin, which hangeth so fast on, that it cannot wholly be put off, until Man be dissolved. But thou must strive to get ground of it while thou livest; and the greater thy Natural Wit is, the more must thou strive. For the greater it is, the more apt will it be to see Reasons by it self, and *without* God's Teaching; which will fall out too often to be Reasons *against* God's Reasons,

ſons, and Wit *againſt* God's Wiſdom. And the admission of Humane Wit, againſt God's Wiſdom, by ſome great Wits, (that per-chance firſt in Purpoſe or Profeſſion ſubmitted to the Wiſdom of God) hath been the cauſe of many dangerous Errors in the Church: I ſay, A mixture of Man's Wit with the Divine Word, hath bred Mules in Divinity; even confuſed, fooliſh, and miſ-shapen Errors. But let the Learner in this high Academy lay aſide his own Sight, which is Blind-neſs, and get from his Teacher that *Eye-ſalve*, which may give him Spiritual Diſcerning. Let him keep his Wit in a perpetual Captivity, and Paſſivenesſs to the Spirit of God; and beware that by no means he make that Portion of Spirit, which is in him, to ſuffer under the Activity of his own Carnal Wit. But having received an *Eye* from God, let him ſee God's Matters with God's Eye; and ſo ſhall he
keep

keep himself safe from Error, and shall be led into the Truth. For a Mind given of God, doth approve only the Truth of God. And tho' in this Life of Imperfection, no Man have so much Spiritual Light, as to discern all Truth; yet the Spiritual Light, which every Spiritual Man that is taught of God receiveth, is sufficient for the discovery or discerning of so much Truth, as may lead him like a Stream to the Ocean and Fulness of Truth and Blessedness. And for a Preparation toward this Fulness, let him work, and endeavour to perfect his own Emptiness: For the more Degrees he gains of this *Emptiness*, the more Degrees shall he receive of God's *Fulness*; even of his Teaching Grace here, and his Crowning Grace for ever hereafter.

Annotations

Annotations upon Chap. 7.

[*a And this is a Reason*] It is a very true Observation, that most of all the Heresies in the World have sprang up from Witty, or Learned Men; and have been foster'd and maintain'd by them. None have stumbled more grossly in Spiritual Things, than they who have been most Acute in Natural: And so thinking themselves Wise, have Shipwreck'd themselves in the *Ship of Fools*; which is elegantly and truly describ'd by Old *Barclay* the Priest.

[*b The New World*] The Regeneration is rightly call'd a *New Creation* in Scripture: And the *New Man* in Christ is indeed a *New World*. Now there is an exact Parallel to be drawn betwixt one and the other, according to the Sentiment of several of the Ancients: And in this Parallelism, the True, Internal, and Mystical Sense of the *Mosaical Genesis* doth consist. V. *fac. Naclant. Scriptur. Medull.*

CHAP.

C H A P. VIII.

A Third Step: Conformity to God.

Likeness draws Love, and Love causeth a Communication of Counsels: Yea, Love it self is a Likeness to him who is Love; and thus Love from Love draws a partaking of Secrets: When the Heart and Ways of Man are agreeable to God's Heart, then the Heart of God is (as it were) great with that Affection which longs to Communicate. *Shall I hide the thing that I do from Abraham, (saith the Lord) seeing Abraham hath kept the Ways of the Lord, and will teach his Children to keep them?* The Psalmist also professeth, that he got many Degrees of Wisdom, by his walking with God in the Laws of God, even by the Conformity of his Heart and Ways to the Heart and Will

Will of God. *Thereby* (ſaith he) *I am Wiſer than mine Enemies, Wiſer than Old Men; yea, Wiſer than my Teachers.* No doubt he had obtained his Prayer of God; *Lighten mine Eyes, and I ſhall ſee Wonderful Things in thy Law.*

And as *Likeneſs* is it ſelf a Reaſon, that moves God to be thy Teacher, ſo it carries with it a *Second* Reaſon. Where is *Likeneſs* and *Conformity* to God, there is alſo a *Covenant* with God: Where the Law of God is ſo written in the Heart, that by this Writing the Heart is framed according to God's Heart, there is a *Covenant* between God that wrote this Law, and him in whom it is written. God is his ^b Father and Teacher, and he is God's Son and Diſciple. He ſaith plainly, *Thou art his Son*; and he ſaith truly (his ^c Promiſes are Yea and Amen) *That thou art his Diſciple*; for he promiſeth, *That thou ſhalt be Taught of God.* And David,
upon

upon trial, acknowledgeth the Truth of this Teaching, when he saith: *The Secret of the Lord is with them that fear him; and his Covenant, to make them to know it.* He hath not only made a Covenant with them, but he makes them to know it; he doth both give it, and teach it.

Thirdly, There is a Friendship between those that are Conformed unto God, and God to whom they are Conformed. Abraham, the Father of the Faithful, was called the *Friend of God*; and the Faithful Children of Abraham are also called his *Friends*. God is no Complementer; and therefore if he allow them the Term, he allows them also the Truth of this Friendship.

Ye are my Friends (saith John xv. 14. our Saviour) *if ye do whatsoever I Command you.* Now we know that a Friend will tell a Friend his Counsels. So saith our Saviour, *Because*

ye

ye are my Friends, therefore whatsoever I have heard of the Father, I make known unto you.

*Fourthly, There is a Marriage between Christ and his Church; the Church in this Marriage is One Spirit with him, as in Natural Marriages two are one Flesh. And if there be such a Marriage, there is also a Marriage-Love between them. Now Marriage-Love doth communicate Counsels: And it is so hard, if not impossible, for Marriage-Love to deny such a Communication, that the Woman, who could only make her Challenge upon a Counterfeit Shape of Marriage, yet thinks it fit to object this Question: *How canst thou say that thou lovest me, when thy Heart is not with me?* And why is not his Heart with her? Because he doth not tell her his Counsels; even such Counsels, as being told, may endanger his Liberty and Life. But Christ, the *best Husband*, having given his Life for his Spouse,*

F

and

and himself to his Spouse, in a sacred Union; how shall he not with his Life and Himself, give her his Counsels also? It is his own Word: *If the Wives be ignorant or doubtful, let them ask their Husbands.* Herein he implyeth, That if the Wives do ask their Husbands, they being asked should be willing to *Teach* their Wives. Surely if Christ require this Willingness to Teach in lower and meaner Husbands, whose Knowledge, yea, whose Love cannot be here in Perfection; will not this Husband, who is *Light* it self, and *Love* it self, Teach his *own* Wife by this most perfect Light, and from this most perfect Love? Yea certainly, in the Bed of Love he will not only *tell* her the Words of his Counsels, but by ^{1Joh.ii.20,27.} a sacred *Unction* (being one Spirit with her) he will make her to *see* the Counsels of his Words; He will give her an Inward and Spiritual *Eye*, to see the Inward Riches

Riches and Realities of his Counsels. So that whereas the World cannot see the Wisdom of God, and the Precious Things contained in it, for the Mystery; the *Spouse*, by this new Light, looking within the Vail of the Mystery, shall see the Wisdom of Eph. I. 17, 18. God, and most excellent Treasures contained in it, presented and offered by it.

Wherefore, that God in Christ may be thy Teacher, study this Conformity to God; which by Likeness, by Covenant, by Friendship, by Marriage-Love, may draw him to Teach thee: And first, put off the Old Man, corrupt with Deceivable Lusts, which cause in thee a Deformity, yea, and Enmity against God. The Uncircumcision of the Flesh hath in it a Contrariety to God, and his Wisdom, and makes thee averse to God's Teaching, and God unwilling to teach thee. It is also a *Veil* upon
F 2 the

the Eye of thy Soul, and hides thy Sight from his Light, and his Light from thy Sight. And until a Spiritual Circumcision do take off this Veil, thou art in the School of the Prince of Darkness, and art not yet Teachable by the Father of Lights. But if this Veil of the Old Man be first removed by Mortification, and thou shalt in the second place put on the New Man, wherein is the *Image* of God (*Light* agreeable to his Light, and a *Love* of Him who is Love, and of that which he loves) then God will delight in thee, as a Father in the Son that resembles him; and as a Father his Son, he will delight to Teach and Nuture thee. If thou keep this *Image* clear, that God may see his *Face* in it, he will therein also see his *Covenant*; and seeing his *Covenant*, he will take thee for his *Friend*, yea, for his *Sponse*: And by all these, as by so many Cords of Love, he will be drawn to Teach thee. Being thus
pure

pure in Heart, thou shalt see *God*;
thou shalt see him here, Guiding
and Teaching thee; and hereafter,
in Presential Vision, Eternally Bless-
ing thee.

Annotations upon Chap. 8.

^a *Agreeable to God's Heart*] So far as
any are arriv'd to Purity of Conscience,
and so far as he has Mortified his own
Will, and made himself one with God ;
so far doth he know Spiritual Things, and
understand the Will of God. *Rich. de Sanct.*
Vit. in Cantic. cap. 7.

^b *God is his Father and Teacher*] " Hath
" not the *Father* taught you after what
" manner ye can know me? All the Subjects
" of this Kingdom shall be the Disciples
" of GOD; not the Scholars of Men: And
" if they hear from Men, yet that which
" they Understand is Inwardly given; In-
" wardly shines; Inwardly is reveal'd. *Aug.*
in Joan 6. Tract. 26. And herewith also
agrees the Mind of *Ambrose*, who Assert-
ing the Father to be the Immediate Au-
thor of Christian Knowledge and Faith,
whereby there is a coming to the Son,
allegates for Interpretation and Confir-
mation of this place, the words of *Christ*

to St. Peter; Blessed art thou, Simon Bar-Jonah; For Flesh and Blood has not revealed this unto thee, but my Father which is in Heaven. De Vocat. Gent. lib. 2. c. 9.

¶ *His Promises*] For which see Psal. xxv. 14. Isai. liv. 13. Jer. xxxi. 33, 34. John vi. 45. Gal. iv. 6, 7, 25.

¶ *A Friend will tell a Friend*] "He gave (saith blessed *Ambrose*) "the Form or Model of the Friendship we are to follow; that is, that we may do the Will of our Friend, that we may open our Secrets to our Friend, whatsoever we have within our Breast; and that we may not be ignorant of his Secrets and *Arcanums*. Let us shew to him our Breast, and He will open his to us. Therefore he saith, --- But I have called you Friends, &c. A Friend then, if he be true, conceals not any thing; but pours out his Soul, as the Lord Jesus poured out the Mysteries of the Father. And he therefore that doth God's Command, is God's Friend; and shall be Honour'd with this Name. *Ambr. Offic. lib. 3. c. 16.* Where observe, that this was not spoken to the Apostles alone, but to as many as do the Command of Christ, as the Apostles did; and consequently an Immediate and Friendly Communication from Christ doth no less belong to all such, than to the very Apostles themselves.

C H A P. IX.

*A Fourth Step: Conversing with
God, and diligent Coming to
his School.*

HE that will be Taught of God,
must come ^a diligently to his
Teacher, and meet him, ^b where
and when he useth to Teach. Now
he Teacheth both Publickly, in the
great Assemblies; and Privately, in
the little Temples and Sanctuaries.
In the great Congregation his Spi-
rit ^c meets thee in the Ministry of
the Word, and in the Seals of that
Word, and offers to write that
Word in thy Heart; so that thou
may'st see it plainly to be the Wis-
dom of God, and may'st see in it
the Wonderful Things of God.
Thou shalt see in ^d the Word, the
Mysteries which he teacheth thee;
yea, thine Eyes in it shall see the
Teacher himself; for therein shalt

thou see e Christ lively set forth, and offering his Flesh, his Humanity, yea, Himself, both God and Man, unto thee. Such Sights may'st thou see in this great School of God, being^f *Enlightned* and Taught by his Spirit; which Spirit is a Companion of the Word, by the Vertue of the New Covenant; and by this Covenant we may claim and expect it from God. Therefore is the New Covenant called, *The Ministry of the Spirit*; in an Excellency above the Law, which was called, *The Ministry of the Letter*: And it is such indeed as it is called. For while St. Peter taught the Word to *Cornelius* and his Friends, the Spirit accompanied the Word, and fell on them that heard it. St. Paul also calls up the Experience of the *Galatians* for a Witness of this Truth: *Received ye the Spirit by the Works of the Law, or by the hearing of Faith preached?* And indeed if this Truth thus

thus Covenanted by God, and actually made good by him, were accordingly believed, reſted on, thirſted after, and expected, God ſhould be more often heard, ſpeaking Spirit and Life with his Word, in the inward Ear; and the Word ſhould not dye ſo often in the outward Ear, or carnal Heart, for want of this Spirit. It is an unvaluable Loſs, that Men do ſo much divide the *Outward* Teacher from the *Inward*, and reſt on the former, without reſpect to the latter. Whereas when we go to the Outward Teacher, which is Man, we ſhould ſet our Eyes and Hearts chiefly on the Inward Teacher, which is God: We ſhould challenge him upon his Covenant and Promise, ſaying and praying; Remember thy Promise to thy Servant, wherein thou haſt made him to hope. And therefore ſpeak Lord, that thy Servant may hear; for without thy ſpeaking, thy Servant cannot hear. He may hear

the outward & Sound of the Word in his Ear; but he cannot hear the inward Sense and Power in his Heart. The outward *Israel* had seen the great Wonders of God upon *Egypt*, they Heard the Thunders

Deut. xix.
1, 2, 3.

on Mount *Sinai*; yet neither did they see those Wonders, nor hear those Thunders. And *Moses* tells them how it came to pass, when he saith, *The Lord hath not given you Eyes to see, and Ears to hear, unto this day.*

They thought their own Eyes sufficient to see, and their own Ears

to hear; and resting in this insufficient Sufficiency, God left them to it; and so they did neither see nor hear: For God's Works, Wonders, and Voice, can only, kindly, and truly be seen and heard, by Eyes and Ears given of God from Heaven.

Know therefore thy own Insufficiency, yea, the Insufficiency of the best Teacher in the World,
(for

(for who is ſufficient for theſe things?) to teach thee inwardly, what he teacheth thee outwardly. And know, that the Sufficiency of Inward Teaching comes only from God. Therefore while thy outward Ear expects the outward Word of the outward Teacher, let thy inward Ear expect the inward Teaching of the inward and higheſt Teacher. For thus only may the Planting, tho' of *Paul* himſelf, and the Watering, tho' of *Apollos*, be made ſomething, even when God gives an Increate, which otherwiſe are nothing.

1 Cor. iii. 6, 7.

2 Cor. xii. 11.

Gal. vi. 3.

1 Cor. i. 28.

And being thus inwardly Taught to profit and increaſe, thou art Taught according to the New Covenant; for thou art Taught of God. Come therefore diligently to this School of his, where he uſeth thus to Teach: Believe his Covenant, and take it by Believing.

And

And *Secondly*, That thou may'st the better believe and take it, he hath given thee *Seals* of the New Covenant, by which the New Covenant is presented unto thy Faith, *sealed* and *confirmed*. By this Confirmation and Sealing, thy *Faith* should be increased; and by the Increase of thy Faith, thy *Union* with Christ Jesus, the Mediator of the New Covenant, will be increased; and by the Increase of this Union, there will be an Increase of the *Spirit* (the Promise of the New Covenant) which knoweth the Things of God, and which will shew them more *unto* thee, the more it is *in* thee. When thou wast *Baptized* into Christ, thou didst put on Christ; and when thou Eatest the *Spiritual* Meat, and Drinkest the *Spiritual* Drink in the *Eucharist*, thou do'st put him on more and more. Thy Being in Christ, even thy *new* Being, which thou received'st before, thou do'st
now

now Feed and Nourish, and bring forth into Manhood. And as thou growest into Manhood, thou knowest by ^k the Apostle's Reason, thou art enabled to grow in *Knowledge*, to be more Skilful in the Word of Righteousness, better able to discern Good and Evil, and to digest the *stronger* Meat of Divine Mysteries.

As we grow up in our Stature in Christ Jesus toward a perfect Man, we leave our *Childish* Knowledge behind, and grow up to

him in *All Things* (and therefore in *Knowledge*) which is the Head, even Christ. The Head is Wisdom it self; and they that grow in Him, grow in *Wisdom*, and still take higher *Degrees* in the Heavenly School, under this Highest and most Heavenly Teacher.

Thirdly, Seeing God Teacheth thee by his Spirit, and he is the Giver of the Spirit, by which he Teacheth thee; go to the Giver *himself* for this Gift: Go to him
by

by *Prayer*; and go to him publickly in the House of Prayer, and there joyn with the Church in Prayer, for the Spirit which he hath promised to his Church. The Uniting of many Hearts and Voices in one Petition, makes it the stronger and more powerful with God. And it may well be, that when thou joynest with the Congregation in Prayer, thou may'st joyn with some, who shall not only *double* the strength of thy Prayer, by an equal strength of Spirit added to thine, but by a *double* Portion of Spirit exceeding thine. And so by this joyning of Stocks in publick Prayer, thou may'st be a *double Gainer*, both while thou art a Partaker of many Prayers, and while thou art Partaker of some more Powerful than thine own. And indeed Christ would not have spoken of Two or Three gathered together in his Name, except there had been some Benefit and Advantage in this Gathering

thering together, and in Two or Three, above One. Therefore let us especially expect him, as he hath promised, to be present where Two or Three are gathered together. Now we know that Christ is present with his Church by his Spirit, even that Comforter which leadeth into all Truth. And accordingly we find, that when the Church was United in Prayer, they were filled with the Holy Ghost. Acts iv. 31.

[¹ And becaule Christ is present with his Church, by his Spirit, to the end of the World, Illuminating and Teaching both Pastors and People; our Church prayeth for the Pastors, That God would Illuminate them with true Understanding and Knowledge of his Word: And for the People, That God, who taught the Hearts of faithful People, by the Light of the Holy Spirit, may give us by the same Spirit, to have a right Judgment in all things. Joyn then with

with the *Church*, in the offering up, and receiving down of such Petitions; and do not by dividing thy self from the Offering, divide thy self also from the Receiving.]

But for so precious a Gift as the Spirit, make thy Prayer as Powerful as thou canst; and more Powerful may'st thou make it, if thou get more Power joyned together by a *Communion of Saints*.

Seek God also by *Private* Prayer, for this Gift of the Spirit, which Christ himself hath *Taught*, yea, *Proved* by undeniable Arguments,

Luke xi. 13. That God would give to them that ask it. And

the Experimental Truth of this Saying of our Saviour, many excellent Saints have found and acknowledged; professing, That they received sometimes by Prayer more Light, for the clearing of Dark Places, than by Studying and Reading. And therefore we shall find, that the Fathers, in their Homilies
and

and Expositions, do often interrupt their Preaching with *Praying*; and in Prayer seek to be-enabled by the *Spirit* for Preaching. But come to God with *Faith*; for the Promise runs thus, *That whatsoever*

Mat. xxi. 22.

we ask Believing, *we shall*

receive. Come also with *Fervency*;

for Christ hath taught us, *That what*

Friendship cannot do, yet

Luke 31. 8.

Importunity may obtain.

And it hath been tried by the *Ca-*

naanitish Woman, and many others

since her time, That where a Denial

will not be taken for an Answer,

there the Answer hath been turned

into Grant. And the more to in-

courage us to Importunity, for the

obtaining of this Grant of the Spi-

rit, let us take notice first, That

God doth chiefly like those Prayers

that are made for the Spirit. God

is a *Spirit*, and as, because he is a

Spirit, he likes best that Worship,

and those Prayers, which are made

by the Spirit, so doth he highly

love

love those Prayers, which pray for the Spirit, by which such agreeable and acceptable Prayers are made. Secondly, *God hath Abundance of Spirit*, and this Abundance and Fulness of Spirit hath he delivered over to his Son Christ Jesus, whose Humanity is *Uber Deitatis*, The Breast of the Deity. And as we all must receive from the *Fulness* of this Breast, so this Breast, being full, is most apt to give, and therefore most willing to meet with those that are most desirous and thirsty to receive. It delights to be drawn, yea, to be pressed by Importunity, and is not only pleased, but (as it were) eased, when he meets with an Hungry Soul, and a Mouth opened wide, that he may fill it.

Lastly, *Joyn^d Meditation* with thy Prayers. As Prayers sometimes do kindle thy Meditations, so sometimes Meditations may kindle thy Prayers. *While I Mused,* (saith the Psalmist) *my Heart waxed*

Hot :

Hot : For Meditation doth ſtir, and blow away the Aſhes, even Earthly and Carnal Thoughts, and kindles the *Fire* of the Spirit. The Soul of a Saint is a little Sanctuary, or Temple, where God dwells by his Spirit ; and this Spirit being ſought to in this *Temple* by the Servants of God, hath given them many times Divine *Answers* and *Resolutions*. So hath this little Temple been turned into a *School*, where the Souls of Men *enlightned*, have ſeen more than Seven Men upon the Watch-Tower of Humane Speculation. And when thou goeſt to this School, let Meditation *purge* thy Soul from carnal Drowſineſs, and *fire* it into a Spiritual Purity. Let this *Spiritual Fire* burn away that Corporeal Groſſneſs, which entertains and makes ° Carnal and Bodily Images. Let the Glaſs of thy Soul be cleansed, and made Spiritually *Pure*, that it may be fit to entertain a pure Spirit, and thoſe
Spiritual

Spiritual Sight, which the Spirit shall present unto it. And being thus *pure in Heart*, thou shalt see God in thy Soul. He who is *Light*, shall shine into thy Soul; and by this *Light*, the Face of thy Soul shall shine as the Face of *Moses* on the Mount. In his *Light* thou shalt see Light: And by *this* Light shalt thou see that which all the *Natural* Light in the World cannot shew thee. God who commanded *Light* to shine out of *Darkness*, will give thee the *Light of the Knowledge of the Glory of God in the Face of Jesus Christ*. And when the Light of this Knowledge doth appear, then know that thy Teacher is near: Then stand on thy *Watch-Tower*, and hear what he teacheth thee, and see what he sheweth thee. A Lesson of this Teacher, and of this Teaching, is the best Learning, and makes the Best Scholars; because Taught in *God's*, that is, in the *Best University*. Yea, sometimes in a *Minute*, thou

thou shalt see that by This Teaching, which thou canst not attain in *many Years* by Humane Teaching, or thy own Study, Labour, and Industry. Therefore whatsoever time thou bestow'st in Study, be sure to set apart some time wherein to *Study the Holy Ghost*; who sitting in his Chair of Grace, teacheth his Scholars inwardly to see those Divine and Heavenly Truths, which may advance thee in the Way to Heavenly Glory.

Annotations upon Chap. 9.

« Come diligently to his Teacher] St. *Austin*, so highly Honoured by our First Reformers in *England*; and called in the Book of *Homilies, The best Learned of all the Ancient FATHERS* (Hom. ag. *Peril of Idolatry*, Part II.) speaks in almost innumerable Places, how he came to this *Master, or Teacher*; and how his Diligence in coming unto Him was Rewarded; for this one need but look into his *Confessions* and *Meditations*. Also he has written professedly a Tract concerning the Manner of coming

coming to this Divine Teacher, which he has intituled, *De Magistro* ; or, *Concerning the Master* ; as relating to the Covenant of Christ, to take Him alone for our *Master*, or Teacher ; and not to give away the Title to another, in derogation to him, who has the sole Right to be the Instructor of Souls. And from this very Tract, it seems that a Philosophy, not the least celebrated in this Day, has taken chiefly its Rise : Which some of the Acutest Wits of the Age have fallen into ; tho' it is to be thought, that at the same time they have not fully enough, and fundamentally, taken in the Sentiment of the Father ; which can never be done meerly by a Philosophical Speculation, without the Purification and Illumination of the Soul by the Holy Light of Grace, in the manner wherein it was by him experienced. For he wrote from his own Experience : And he who is utterly void thereof, may easily mistake what he writes ; there being no other way of Resolution, but in a purified Understanding, to consult the Supream Teacher.

^b *Where and when*] In the Latin Edition it is, *Statis Docendi Temporibus Locisque* ; that is, At stated Times and Places of Teaching.

^c *Meets thee*] The same Excellent Father confirms this, saying, "*The Divine Trinity, the Father, the Son, and the Holy Spirit*"

“ Spirit do come to us, when we come to
 “ them : Or, they meet in our coming to-
 “ wards them ; that is, the Father and
 Son in the Spirit. He continues : “ They
 “ come by *Succouring*, we, by Obeying ;
 “ they, by *Illumination*, we, by Behold-
 “ ing ; they, by *Filling*, we, by Receiving ;
 “ that so there may be in us a *Vision*, which
 “ is not External, but Internal : And their
 “ *Mansion* in us may not be Transient, but
 “ Permanent. *Aug. in Joan. Tract. 76.*

“ Thou shalt see in the Word---the Teacher
 himself] “ Constituting the Word (saith
Tertullian) “ to be the Quickner, because
 “ the Word is Spirit and Life ; he called
 “ the same his *Flesh* ; because also the *Word*
 “ was made *Flesh* ; and therefore for the
 “ sake of Life this being to be Desir’d, and
 “ Devour’d, is heard ; and is to be *Rumi-*
 “ nated in the Understanding, and *Digest-*
 “ ed by Faith. *De Resur. Carn. cap. 37.*

And thus likewise Holy *Origen*, after the
 same manner, in one of his popular Di-
 scourses, or Sermons, addresses himself to
 his Hearers : “ What we now speak, is the
 “ *Flesh* of the Word of God.---For where
 “ there is a *Mystical* Speech, or Doctrinal,
 “ concerning the Faith of the Trinity, &c.
 “ these all are the *Flesh* of the *Word of God*
 (*carnes sunt Verbi Dei*) *Hom. in Num. 23.*
 which do declare, that there is a Real and
 Substantial Incorporation of the Spiritual
 and

and Eternal Word, which is a Quickning Spirit, with the Literal and External Word: So that in this there may be a passing to, and a true laying hold of it, even so as clearly to see, taste, and handle it; yea, to eat down, ruminate, and inwardly digest this *Word of Life*, thereby to become one with it, like as it is done in the natural Digestion. And thus hereby, through the Regeneration, is there a coming to Behold the Teacher himself, as it were Incarnating himself by *Faith*, in the living Temples of his Saints; which Faith is by *Hearing*.

e Christ lively set forth, and offering his Flesh] Thus is that famous Passage, Gal. iii. 1. by many applied, as if Christ had been evidently set forth before their Eyes, who had yet never seen him after the Flesh; even no less than he was before the Eyes of his Crucifiers. For Faith presents Things Absent, as Present; and Things Past and Future, as if they Actually were; and this with an Evidence that is Certain and Indubitable: Whence it is rightly Defin'd to be the Evidence of Invisibles, Heb. xi. 1. And therefore saith one upon these words, viz. Crucified among you [i.e. the Galatian-Christians] *Quibus tantum manifesta facta est Passio ejus me Predicante, ut eum ante oculos vestros pendere putaretis*: That is, So manifest was his Passion by his Preaching,

Preaching, as you would even think him hanging before your Eyes. *Primas. in Gal. 3.*

[*f Being Enlightened*] He hath shed forth his Light in our Hearts, that we also may give forth Light unto you, for this end, that ye may perceive the Illumination of the Knowledge of the Brightness of God, in the *Face*, that is, in the Knowledge of Jesus Christ; because every one is known by his Face. *Anselm. in 2 Cor. iv.* Thus therefore they that are spiritually Enlightened in this Great School, from the Brightness of God in the Spirit of his Son, do see all such Sights, as in the Mirror of the Face of Christ; he being made Present to the Intellectual Eye by Faith.

[*g The outward Sound*] For excellently indeed says the Soul in her Intercourse internally with Christ, which makes the third Book of the *Imitation of Christ*, according to the Vulgar-Division (for in some Copies it is the second) after having desired the Lord himself to speak to her *Immediately*, and not by a Prophet, or an Interpreter, how Great soever: "They [i. e. *Moses and the Prophets*] "are able "to sound forth *Words*; but they give not "*Spirit*. They *speak* finely; but if thou "art silent, they *inkindle* not the Heart. "They deliver the *Letter*; but Thou "openest the *Soul*. They utter *Mysteries*;

G

" but

" but Thou unlockest the *Understanding*
 " of the *sealed* Secrets. They speak forth
 " thy *Commandments* ; but Thou helpest
 " to *Perform* them. They *shew* the way ;
 " but Thou *strengthenest* to walk therein.
 " They act only from *Without* ; but Thou
 " *Instructest* and *Enlightnest Within*. A
Kemp. l. 3. c. 2.

[*h The Sufficiency of Inward Teaching*] And
who is Sufficient for these Things ? 2 Cor.
 ii. 16. That is, Who is a sufficient Mini-
 ster for such great and weighty Matters,
 as triumphantly to make manifest the Sa-
 vour of the Knowledge of Christ, by a
 sensible and experimental Demonstration
 of the Power of his Spirit, working upon
 the Spirits of All, according to the Dispo-
 sition therein found (v. 15, 16.) Whence
 this Ministration of the Spirit is both a
Savour of Life, and a *Savour of Death*, at the
 same time ; and in both is a *Sweet Savour*
of Christ ; in allusion to those *Holocausts*,
 wherein the Whole was offered up to God,
 as having proceeded from, and therefore
 returning to, the supream Original of Spi-
 rit and Life. Now the Apostle hereupon
 going on to speak of the great Efficacy of
 this most Savoury Ministry, and Inward
 Teaching of the Heart ; the three first
 Verses of the next Chapter being a Paren-
 thetical Interposition concerning this *In-*
ternal Preaching and Writing, whereby
 the

the Apostle was sufficiently to be read of all Men, in being made a Minister of those Gifts and Graces which did appear in his *Corinthian Converts*; He adds, *For we are not as many who Sophistificate the Word; but as [being Sent and Taught] of God, in the Sight of God, speak we in Christ, or in the Power of his Spirit form'd in us. And such trust [of the Sufficiency of this our Ministry, so ministred by us with the Spirit of the Living God, chap. iii. 3.] have we through Christ to God-ward: Not that we are Sufficient of our selves to think (and then much less to act) any thing as of our selves; but [herein] our Sufficiency is of God: Who also hath made us Able Ministers of the New [Covenant, or] Testament, not of the Letter, but of the Spirit, chap. ii. 17. & iii. 4, 5, 6.* Whereby he makes this to be the great Distinction, and Characteristick, of the *Evangelical Ministry* above the *Legal*; according to the Purport of the *New Covenant*, foretold by the Prophets: Which he afterwards expresses by a Comparilon of the Glory of the Face of *Moses*, that was only Reflected and *Transient*, with that of the Face of *Christ* now Glorified, which is Essential and *Unpassable*; being as the *Sun* that has Light in it self, and is a Fountain of Light inexhaustible. Whereas, the Glory that was upon the Face of *Moses*, which was

the *Ministration of Condemnation*, was only *Lunar*; and therefore *was to be done away* by the *Rising of the Sun of Righteousness*, in his more glorious *Ministration*, which is the *Ministration of Righteousness* (v. 9.) as from a permanent vital Principle inwardly communicating it self. Whence the *Insufficiency* of the Former, being *Literal and External*; and the *Sufficiency* of the Latter, being *Spiritual and Internal*, doth appear: And the *Glory, Power and Life* of the Former, is but as the *Shadow* to the Letter. And therefore "In Comparison of the Evangelical Glory (saith an Ancient Writer) "the *Glory of the Law* is shadowed: As by the *Rising of the Sun*, the *Light of the Moon*, when "yet it hath a great *Lustre* in its time. *Sedul. in loc.* Thus then, the *Qualifications* of an Evangelical Minister, and his *Sufficiency*, are not to be *Reckon'd*, even from the *highest* *Glory* of a *Literal and Legal Ministry*; without the *Power and Demonstration* of the *Spirit of Christ*, there is no true Minister of Christ, who is a *Minister of the Spirit*: And such an one that is called to this *Spiritual Ministry*, by the *Internal and Essential Manifestation* of this most *Glorious Divine Sun* to the *Soul*, *Illuminating and Teaching, Vivifying and Empowering* the same, to *Minister of the Gift of GOD*, from *Christ the Head*; can say

say indeed, That he is Called of the Holy Ghost, as the Office for Ordination of Priests and Deacons, according to the Church of *England*, directs. And having this Call, and this Divine Ordination, none ought to fear but they may be made *Able Ministers* of the New Covenant, thro' the Grace that then is freely bestowed upon them, whereby they are called to this Holy and Heavenly Dignity.

[*Thus only*] The whole Efficacy of this Internal Teaching is to be Ascrib'd to God only, and nothing thereof to the Minister or Instrument of the Divine Teaching. Accordingly St. *Chrysostom* saith, "Behold how warily the Apostle admonisheth his spiritual Son to think Humbly of himself. He saith not, *If peradventure thou mayst*: But what? *If God peradventure may give him Repentance*, that if any thing be done, all may be refer'd to the Lord. Thou plantest, thou waterest; He soweth, He maketh the Fruits to bear, and carrieth on to Increase. Never therefore let us be so affected, as if we could perswade him any thing, tho' he may hear us; but let all Things be referr'd to God. In 2 Tim. 2.

[*The Apostles Reason*] Heb. v. 12, 13, 14. being practised by him, when he was about to write of the higher Mysteries contained

tain'd under the Veil of the Law, and particularly to deliver the sublime Doctrine concerning the Order of Priesthood, according to *Melchizedek*, in the Person of Christ, descended from *Judah*. Now the Apostle here reasons with them, and exciting them to a greater attention, tells them, That he had many things to declare concerning this high Order, which were difficult to be uttered, and hard to be explicated to them, seeing they were yet, after so long Profession of Christianity, but very gross of Understanding, and dull of Hearing : So that when they might have been Teachers of others, for the Time they had professed, they had yet need to be instructed again, what were the first Elements and Principles of the Divine Oracles ; and thereby to stand in need of Childrens Food, rather than of strong Meat for Mature Persons. For as much as every one that is but in the first Rudiments of Religion, and so useth only *Milk*, cannot be supposed to be Experienced in the Divine Word, or skilful in the more profound Mysteries of the Holy Scriptures, while he is yet but an Infant. Whereas, the stronger Meat of the Divine Mysteries can belong only to such as are arriv'd to a Maturity of Age in the Regeneration, and who by reason of long Experience, have had their Senses habituated
and

and exerciſed to diſcern and diſtinguiſh ſuch Matters of the deepeſt Profundity. Compare *Iſa. vii. 15, 16.*

1 [*And becauſe, &c.*] What is here included betwixt Crotchets, is not thus found in the Latin Edition, for Reaſons that are obvious to every one: It is only in the Engliſh Edition; which ſeems more peculiarly to have been adapted for the Service of that Church whereof he was then a Member. In the former it is thus Contracted: *Et quia Chriſtus uſque ad exitum Mundi ſua per Spiritum Eccleſiæ adest, & maxime precanti; Eccleſiæ Deo preces Offerenti, eaſdemque ab eo conſeſſas recipienti, interſis; nec te ipſum ab Offerendi Officio ſejungas, nè te Deus à recipiendi Beneficio ſejungat: i. e.* “And becauſe Chriſt, “until the End of the World, is by the “Spirit preſent with the Church, and “that chiefly when ſhe Prays; be thou “preſent with the Church, in the Offering up Prayers to God, and in Receiving them Granted by Him: And ſeparate “not thy ſelf from the Duty of Offering, “leſt God exclude thee from the Benefit “of Receiving. The next Sentence is alſo a little varied; which is thus Render’d: *Et quia, &c.* “And becauſe, for the “Obtaining of this moſt precious Gift of “the Spirit, there is need of moſt Efficacious or Effectual Prayers, thou art to

“esteem them the more Effectual and
 “Prevalent, if there be greater Powers
 “therein together United from the Com-
 “munion of Saints.

*m The Fathers in their Homilies and Ex-
 positions]* Thus *Origen*: “Let us Pray---
 “that in the Holy Spirit, considering
 “those things that are written by the-
 “Spirit, and comparing Spiritual Things
 “with Spiritual, we may Expound the
 “same in a manner worthy of God, and
 “of the Holy Ghost, who hath Inspir’d
 “these Things which are written. *Homil.*

16. Sup. Numer. Thus *Justin Martyr*:
 “And do thou by Vows and Prayers,
 “above all things, seek to have the *Gates*
 “of *Light* open’d to thee. Neither are
 “they Perceiv’d or Understood by any,
 “except such to whom God and his Christ
 “shall grant the Knowledge thereof. *Dial.*
cum Tryph. Thus *Gregory Nazianzen*:

“Both now and always, let the Spirit be
 “applied to, by whom alone God is both
 “Understood, and Expounded, and Heard.

Orat. 21. And thus also the Great *Austin*:

“May the Lord be present; may he be
 “present both with our Bodily and Spi-
 “ritual Powers. *Assit Dominus; Assit &*
“viribus & mentibus nostris. Aug. in *Psal.*

147. By which must needs be meant, a
 more than Ordinary Assistance, or Com-
 mon Grace (as now generally understood)
 according

according to the Sentiment of this Father; as from many undeniable Proofs from his own Writings, is clear.

n Joyn Meditation with thy Prayers] "By
" Reading and Meditating, or Rumi-
" nating, if thou dost also Pray to God, the
" Giver of all Good Things, thou shalt
" learn either all those Things that are
" worthy of Knowledge, or very many
" at least; *Ipsa magis Inspirante, quam ho-*
" *minum aliquo Commonente*; More by his
" Inspiration, than by the Admonition or
" Instruction of any Man: Are the words
of St. Austin. Ep. 120.

o Carnal and Bodily Images] "Blessed is
" that Soul (saith St. Ambrose) which is
" like the House of Jacob, wherein there
" were no Images, nor any vain Picture.
De Fuga Seculi. cap. 5 Accordingly also
the Blessed Thomas a Kempis, in his Divine
Soliloquies, as having Experimented this
Denudation of the Soul from all Carnal
Images, thus speaks to God: "As by the
" hidden Chinks of Grace, I perceive that
" Such, and Such, is the Soul that is inti-
" mately United to Thee; and that so
" Thou speakest to her. The Soul is
" Silent from all Things Sensible, and
" Thou speakest to her in the Spirit,
" concerning things Invisibile. *T. Kemp-*
Solih. c. 10. And the same Holy Author,
in another of his Excellent Writings, thus

offers up his Soul, saying, "Do thou
 "snatch away my distracted and impri-
 "son'd Mind from all Concupiscences and
 "Bodily Images, that I may find Thee in
 "my self by *Reason Illuminated*, who hast
 "made me after thy precious and un-
 "corruptible Image. *De Discipl. Claust.*

lib. 4. cap. 3. And the Profound *Harpinus*
 thus instructs his Contemplative; as also
 in general do all the Mystical Writers:

"As often (saith this Author) as he shall
 "remember God, so often shall he, being
 "free and discharg'd from all Creaturely
 "Forms, or Images, be in a capacity easily
 "to ascend to the Heart of the most High;
 "as the Wick of a Candle, that is yet
 "smoking, when it is brought to one that
 "is lighted, and placed under it, the Flame
 "immediately catching the Smoak, cleaves
 "to the Wick, while yet warm, and in-
 "kindles it. *Theol. Myst. lib. 3. cap. 9.*

[*A Lesson of this Teacher*] If it be so
 great a matter, and so pleasant (as I can
 speak by Experience) to hear Spiritual
 Persons, and to have Learned Teachers
 of the Truth; how much greater is it,
 and how much more pleasant, to learn
 Daily even from God, and Daily to make
 a Process in his Learning? Blessed is the
 Man whom thou shalt instruct, O Lord,
 and shalt Teach him in thy Law. *Rich.*
de Sap. Vill. Serm. de Spiritu Sancto.

C H A P.

C H A P. X.

*An Applicatory and Cautionary
Conclusion.*

THE Excellency, Necessity, and Utility of the Heavenly University, being discover'd and seen, the Judgment is easily led to give Sentence, That it is good for us to be there. And it is a good Ambition, not to stint and stop our selves in the lower Academy, but to ascend by it to the higher. It is a good Ambition, because a Spiritual One, which desires to get up to the highest Teacher, who is also the highest Spirit, and who alone Teacheth his Scholars to see Spiritual Truths, with a Spiritual Eye. Yea, He not only makes the Eye to see Spiritual Things, but gives to his Disciples the excellent Spiritual Things which they see: And then also, by giving them to be tasted and enjoyed, they are

are yet better known and seen; even so seen, as no Man can see, but he that hath them, and hath tasted them. He also Teacheth his Scholars to be the best *Teachers*; and, which is best of all, he Teacheth them to attain a *Kingdom*; and, which is the Crown of this Kingdom, to see the Teacher himself in a Beatifical and Eternal *Vision*.

Strive therefore to get up to this Heavenly Academy; and as Seriously as thou intendest it, so Diligently use the *Means* that advance thee to it, and in it. Let Him who is thy Beginning, be also thy End; and propose not thy self as thy own End, much less that which is Inferior to thee; neither make base Creatures the End of thy Self, and of thy highest Creator, and Heavenly Teacher. Get out also from thine *own* Wisdom (a very bad Teacher of Heavenly Things) and give thy self wholly from it, unto that Teacher who is *Wisdom* it self.
And

And that thy Heavenly Teacher may delight to Teach thee, get and increase that *Likeness* to him, and *Conformity* with him, which may make a *Love* and *Friendship* between him and thee. Come *often* to his School, and wheresoever thou hast News of his Teaching, there desire to *meet* him with thy Learning. Though *Marske* be troubled with many Things, many Businesses, yea, many Humane Teachers; yet with *Mary* do thou choose the better part, and desire to *sit at the Feet* of thy Heavenly Teacher. And if any thing hinder thee for a while (for sometimes the Gathering of *Fruit* may defer the Dressing of the *Root*) yet return eftsoons to thy Teacher, and meet him in some of his Schools. And whatsoever hinder thee, take heed that it be not *Carelesness* of thy Teacher, nor a *Fulness* of his Teaching: For if thus thou withdraw thy self from him, thou wilt fall back in thy Learning; and not being

being watered by the Dew of his Teaching, thou wilt grow dry in the Root, and therefore must needs wither and decay in thy Fruits.

But that thou may'st not be mistaken, concerning the true Heavenly Teaching, nor the use of it, take with thee some Cautions.

First, Do not mistake a Teaching of thine *own*, for an Heavenly Teaching; neither set thine own *Imagination* in the Celestial Chair. This hath mis-led many, into many and great Errors; whil'st, being taught by the strength of their own Imagination, they have thought themselves to be taught of God. And indeed many times, as Errors do thus come from the strength of Humane Apprehension, so their Prosecution doth favour of this Strength, and shews from whence they come: For too often Opinions are headily nursed into Schisms and Divisions, as they were headily brought forth; the same Flesh that
was

was the Mother, being
also the Nurse. But the
Wisdom from above be-

James iii. 13.
15, 17.

ing, first Pure, and then Peaceable,
Such are they also who are kindly
taught by that Wisdom. Where-
fore to try thy Teaching, whether
it be of God, first try whether it
be *Pure*; that is, agreeable to the
Word, *which* (the Psal-

Psalm xii. 6.

mist saith) *is Pure*. For

Isai. viii. 20.

Tenour and Frame of

this Word, there is no true and
kindly Light in it. Mark also and
consider, whether it do not savour
of *Love*, and agree with that *meek*
and *quiet* Spirit, which

1 Thess. iv. 9.

of God is much esteem-

Rom. xiv. 17,

ed. For the right Dis-

18, 19.

ciples of God are taught

1 Thess. v. 23.

to Love, and the God of

2 Cor. xiii. 14.

Peace doth fill them with

1 Thess. iii. 16.

the *Peace of God*. True it is, that
if, by the evident Light of the
Word, there is somewhat discover'd

that

that bears the true shape of the Doctrine of the *Nicolaitans*, and thou seest that God hates it, this may'st thou also hate : But even the desire and love of Peace, ^{and} not go out of thy Heart ; yea, the love of *Peace*, must manage thy *War* with Error ; and even by oppugning it, thou must follow Peace, and ensue it. And still take heed that thou do not make little Errors great ; nor condemn the Wheat for the Tares ; nor seek to amend lesser Errors by a greater Fault of *Schism* and *Division*.

Secondly, Judge rightly of thy own *Measure*, and measure thy self rightly by it. And when thou hast first measured thy Self aright, then also measure thy Actions and Undertakings by it. *St. Paul* will have every Man to keep in, and bound his Thoughts, concerning himself, by the *measure of Faith* given him of God. Strive what thou canst to increase thy *Measure*.

Rom. xii. 3.

sure, yet use it *as* it is; and neither think of thy Ability beyond that which it is; nor think to produce Effects beyond the Cause; which is indeed to make Something out of Nothing. Make use of That which thou hast, which will not only increase the *Fruits* of thy Gift, but increase the *Gift* it self, and turn *Two* Talents into *Four*. But if thou goest *beyond* thy Gift, in thy *Opinion* of it, thou goest from Truth into Error, from Sobriety into Presumption and Pride. If thou go *beyond* thy Gift in thy *Practice*, thou goest beyond Strength to Weakness; beyond that which is, to that which is not; and do'st not advance, but lessen thy own End. For beyond thy Sight thou canst not See; neither canst thou finish the House, for the Building whereof thou hast not the Costs. In the mean time, if thou hast a Willing Mind, God accepts thy doing out of that which thou *hast*, and expects it not out of that

that which thou *hast not*. And if thou be Faithful in that (tho' *little*) which thou hast, God will make thee Ruler over much. It hath been a fault in divers, tho' well-meaning Souls, sometimes to *under-take* that which they are not enabled to Effect; sometimes to *condemn* that which they are not enabled to Comprehend, and sometimes to *approve* what they do not Attain and Understand. *I uttered, saith Job,*
 Job xlii. 3. *that I understood not, things too Wonderful for me, which I knew not.* But Job, being taught by God, learned a Remedy for this Disease, even a Cure by Contraries; a Cure of Inordinate Speech, by an Orderly Silence: *Once have I spoken,*
 Job xl. 5. *but I will not answer; yea, twice, but I will proceed no further.* Therefore if something be revealed to a *Second*, which was not
 1Cor. xiv. 30. *to the First*, let the First hold his Peace. Silence is his first part, who sees not what he should say,

ſay, and Hearing his ſecond. There-
 fore according to that *Phil. iii. 15, 16*
 which we *have* attained,
 let us walk and ſpeak; and leave
 that to which we *have not* attained,
 until God ſhall Reveal it. And let
 thoſe that have a *greater* Measure,
 help thoſe that have the *leſſer*; not
 deſpiſing their leſſer Measure, be-
 cauſe it is leſſer; but even therefore
 ſtrive to *increase* it. For thus, in
 ſome ſort, that *Equality* *2 Cor. viii. 14.*
 of Manna may be kept,
 while the Abundance of one, ſup-
 plies the Want of another, and
 the leſſer is filled up by the greater.
 And let the Greater know, that to
 whom much is *given*, of him much
 ſhall be *required*; and if a Man have
 received Five Talents, the propor-
 tion of Gain returned, is expreſſed to
 be Five; and not Two, as for Two:
 And if thou haſt gained many, thou
 ſhalt Rule over many Cities.

Thirdly, (as before of the Mea-
 ſure, ſo now) judge aright of the
Kind

Kind of thy Gift. True it is, that all those that are Taught of God according to the Promise of the New Covenant, are all Taught the Law of *Faith*, and the Law of *Love*.

Jer. xxxi. 34. *They shall all know me, saith the Lord, from the greatest to the least* ; even according to that

John vi. 45, *Knowledge which is Life Eternal.* And this

John xvii. 2, must needs be the knowledge of Faith ; for by

Eph. ii. 8. Faith are we Saved ;

1 Theff. iv. 9. even that Faith which is the Gift of God.

John xiii. 34, The Disciples of God are also Taught to *Love*

one another ; and by this Love are they known to be Disciples. And

thus by *Faith* have they Unity with the *Head*, and by *Love* with the

Body. Yet it is also true, that the Spirit which gives the Light of

Faith, gives also to divers of the Faithful divers *other* Powers and

Operations of Light. To one is given



given Wiſdom to Govern; to another, Judgment to Decide Controversies, Doubts, and Difficulties; to another, a sharp Sight of Secrets and Myſteries. One excels in Contemplative Ability, another in Practical. One knows beſt how to give Advice, another knows better how to obey and follow. Let every Man therefore find out his different Ability and Excellency, and with his greateſt Ability, let him make his greateſt Traffick: As every Man hath received the Gift, ſo let him exerciſe and diſpenſe it, as a good Steward of the manifold Grace of God. The Grace of God is therefore *divers* and a *manifold* in many, that in many his manifold Grace may more evidently and gloriously appear; and that each having need of the other, there may be a *mutual* Help from each to other, as from the Members of one Body. Therefore if thou art

2 Pet. iv. 10,
11.

a *Foot*, do not strive to do the work of an *Hand*; but help the work of an *Hand*, if thou mayest by the work of a *Foot*. For a *Foot* may indeed thus have a part in the work of an *Hand*, while in the work of a *Foot* it supports and carries the *Hand* to the work of an *Hand*. Be then chiefly that which God *would* have thee to be; and what by his Gift he hath shewed thee thou *should'st* be. Keep thou especially in thine *own* Line, neither trouble thy self (much less boast) for the Line of *another*. When Christ speaks to thee to follow him *one* way, thou may'st not with *Peter* make Quarrels and Questions concerning *John's* other way; for so may'st thou receive *Peter's* answer from the Master, *What is that to thee? Follow thou me.* It is the Master's part to allot the Way and Work of his Disciples; and therefore let both *Peter* and *John* walk that *different* Way, to which their Master

Master hath differently directed them. A contrary Course is a meer Confusion, and therefore agrees not with him, who is the God of Order, and not of Confusion. And at it brings all out of Order, so it brings all to Nothing. For while that Gift is neglected, by which *some* Good may be done; and that Gift is affected, by which (not being attained) *no* Good can be done; God's Work is either *undone*, or *ill done*. Therefore use thine one Gift according to the *Will* of the Giver, and so shall it go on in the right Way, to thy Brother's Profit, thine own Reward, and thy Lord's Glory.

Lastly, For thy heavenly Teaching, and all the Knowledge taught by it, take no Glory to thy self, but give it whole and entire to thy heavenly Teacher. If Flesh and Blood have not Taught thee, but the Father in Heaven; let not Flesh and Blood, but the Father in Heaven, have all the Glory of his own Teaching.

Teaching. If thou hast nothing in this Kind, but what thou hast Received, and much Receiving causeth much Owing ; how canst thou glory in the Increase of thy Receipts, except thou wilt also glory in the Increase of thy Debts ? But indeed the more thou hast Received, the more Thanks and Glory should thou return to the Giver. And surely, God hath a Plot of Glory in the Dispensation of his Teaching. For to make safe his Glory to himself, he often leaves the Wise and Great of the World to the Blindness of their Natural Wisdom, and takes the mean and despised ones of the World, even Babes, and Things that are not, and gives them His Teaching. And this he doth, That no Flesh may rejoyce in his Presence ; but that all glorying may be excluded from Man, and kept wholly for himself. Then do not think it safe to Rob God of His Glory, which he hath thus plotted and contrived.

contrived. Know, that to rob God of his Glory, is the highest kind of Sacrilege: And not so only, but it is also a highest kind of Ingratitude, to take from God, because he hath given to thee. Yea rather, because he hath been *large* in his Grace to thee, be thou *enlarged* in thy return of Thanks and Glory to Him. This plentiful Return of Glory to God, is the best way to get an Increase of that Grace, for which thou givest Him Glory. Yea, to take all Glory from thy self, and to give it to God, is the way to receive true and solid Glory from God. For God will Honour those that Honour Him; and so shall it be a most gainful Course for thee, while by putting from thee a Glory that belongs not to thee, God will freely give thee a Glory, that shall by this Gift truly belong unto thee. And whereas that would be but a false, guilty and transitory Glory, which Man would give unto himself,

H

self, this shall be a pure, true, and eternal Glory, which shall be given by God unto Man. Do not then make thy self Vain, and Sinful, and Miserable, by stealing Glory from God to thy self; but make thy self Happy by *Glorifying* Him, and being *Glorified* of Him.

2 Thess. i. 12. Neither do thou Glorify Him only in Words, but in Works; let it appear in the Excellence of thy Works, that thou hast had an Excellent Teacher. Let the *Light* of thy Works so shine before Men, that they may glorify God the Father of this Light. Christ tells his Disciples, That by bringing forth much Fruit, his Father is glorified. Let therefore both the Plenty and the Excellency of thy Fruit, gain Glory and Praise to the Heavenly Husbandman. And indeed, Christ our Master, punctually and expressly doth call for excellent Fruits of his Disciples. He thinks it not enough for his Glory, if his Scholars, being

ing Taught of God, bring forth only the Fruits of ſuch as are Taught by Men. Therefore he raiſeth them up to an higher kind of Fruitfulneſs, by this Queſtion; *What excellent Thing do ye?* He expecteth Fruits of an eminent Vertue beyond others, who beyond others have had an eminent Teaching and Teacher. Do then ſome excellent Things, ye that have ſo excellent a Maſter; and glorifie your Maſter, by doing things more excellent than the meer Scholars of earthly Teachers. To this end, let your Fruits iſſue from the New Man, which is taught of God; and not from the Old Man, which came in by the teaching of Satan. Let the Excellent and Unmatchable Ointments of Chriſt Jeſus give an excellent Savour to your Works; and let the Houſe of the Church be filled with the Savour of theſe Ointments. Let the Sweetneſs thereof ſo Ravish and Over-

Matth. v. 47.

come Men, that they may be forced to confess, That God is in you of a Truth, and that you have been Taught of God. And to this God, which is in you, and hath Taught you to excel in Vertue, let them give all the Glory.

And thus, after you have a while advanced the Glory of your Teacher, your Teacher shall advance you into the sight of his Glory. These Drops and Dews of Grace, by which you are now taught, shall bring you to the Sight and Fruition of the Teacher himself, who is an ever-flowing Fountain, and boundless Ocean of Light, Wisdom, Grace and Glory: Then the most glorious Sun-light and Influence of God's Presence, irradiating and overflowing thee, and so more than fully teaching thee, shall drown the *Star-light* of this Teaching, which thou receivedst here below. Yet shalt thou magnifie this *lesser* Teaching, because it hath brought thee to this
great

great and glorious Teacher, whose *Light* shall give thee the sight of the highest Wisdom; whose *Presence* shall inebriate thee with the Fulness of Joy, whose *Right Hand* shall give thee the Pleasures of Eternity. And in these Eternal Pleasures shalt thou Eternally Glorify thy *supream Teacher*, who hath taught thee to a Kingdom, and that not an Earthly, Fading, and Vanishing Kingdom; but to a Kingdom of Heaven, that cannot be shaken; a Kingdom of Bliss, that hath no end; a Kingdom, wherein the Righteous shall for ever shine in the Glory of the Father: For the Lord shall be their Everlasting *Light*, and their God their *Glory*.

Annotations upon Chap. 10.

a Manifold in many] As every Man hath received the Gift [of the Spirit] minister the same one to another, as good Stewards of the manifold Grace of God [in Christ.] If any Man speak [in the Church] let him speak as the Oracles of God [that is, as from

156 The heavenly University.

pure and immediate Divine Inspiration:] *If any Man minister [in the lower Orders and Offices] let him do it as of the Ability which God giveth: That GOD in all things [of every Order, Degree, and Kind of Spiritual Ministration, Superior and Inferior] may be Glorified through Jesus Christ, 1 Pet. iv. 10, 11.* For GOD is greatly Glorified in the Variety of his Gifts, which is infinite, for a more evident and glorious Demonstration of that infinitely Infinite Abyss of Light and Power which is in Him; Eternally Displaying it self through the Creatures, in manifold Forms; but never to be Exhausted by them.

b Mutual Help] The Divine Word surpasseth the Humane Nature; nor can the Soul conceive it full and perfect. And therefore is there such a Number of Prophets, that the manifold Divine Wisdom may be distributed through many. Whence also it is that *Silence* is commanded to the First that speaks in Prophecy, if it be Revealed to a Second. *Firm. apud. Cypr. Ep. 75.*

Aspirations

Aspirations of a Student in the Celestial Univerſity.

I.

O Thou Day-Spring from on High of
Everlaſting Light, thou Orient
Splendor of Eternity, thou Spotleſs Mirror
of the Divine Majeſty, who art the true
Light, enlightning every Man that cometh
into the World: Come, and Enlighten the
Darkneſs of my Blindneſs and Ignorance.
And let my Affection, I beſeech thee, ſo
feel thy Divine Irradiation, as my Heart
may burn and diſſolve as Wax before the
ſame; and I may be able to hold thee faſt
with the Glutinous Bond of true Love,
which nothing can ever ſeparate. O make
me to perceive, ſee, and hear Thee, my
Heavenly Maſter: Make me in thy Light
to behold Light, by the perfect Love boil-
ing and flaming up in my Heart; and to
have a continual Senſation of Thee, and
of the Divine Objects in Thee, that there-
by I may be Renewed according to thy
Image, being Conform'd to thy Likeneſs,
and made in my Soul an unſullied Mirror
of thy Holy Underſtanding.

II.

O thou LIGHT, who art the true Light, that Illuminatest every Soul coming into this World; coming indeed into, but not loving the World; for as much as he that loveth the World is made an Enemy of GOD: Come, and drive away the Darkness from the Face of the Abyss of my Mind; that I may see Thee by Understanding, that I may know Thee by Comprehending, and so may not be comprehended of the Darkness, which comprehends Thee not; but that the whole Comprehension of my Spirit may be Enlightened and Filled by thee, and I may not miss of that Maturity of Knowledge which thou hast invited me to press after. For whosoever knoweth thee, O Light Everlasting, loveth thee; and he that loveth thee, forgetteth himself; and forgetting himself, he loveth thee more than himself: Yea, he loveth not himself, but thee only; combating his own Flesh for thy sake; he leaveth himself, and cometh to thee, that he may rejoyce in thee.

III.

O thou LIGHT, which *Isaac* and *Jacob* seeing, while thou didst Teach them inwardly, when their outward Eyes were dim, did foretel to their Children things that should come to pass: Come, and enlighten this Blind Person sitting in Darkness,

ness, and in the Shadow of Death, and direct his Feet into the Way of Peace.

IV.

O LIGHT! which no other Light can see; Brightness! which no other Brightness can behold. O Light! which dost Blind every other Light. O Light! without which all Light is Darkness; Come, and swallow me up into the Abyss of thy Clarity; that I may every where see my self in thee, and thee in me, and all things under thee. For now will I stand upon my Watch; for I find thee in a readiness; give unto me, that I may Ascend and Behold thee. I will Ascend upon my Watch-Tower, and wait for thee. O Blessed Discovery! O Fair and Beautiful Sight! Open my Eyes, O thou Divine Teacher, that I may still more and more behold those Hidden Wonders, which thou, by a Ray from thy Countenance, art ready to Reveal to Purified and Attentive Souls.

V.

O thou most High God! Unvariable and Unchangeable, Subsisting by thy self, Creator of all Good, from whom all Good Things alone do flow, and subsist; and who by thy Light refreshest the very Angels: O thou Uncreated Wisdom, who dost Irradiate, with thy most Bright Rays, the Heavenly Minds, Humane and Angelical, as a vivifying Power and Vertue:

H 5

Come,

Come, and hear me; and taking away all distraction of Mind, raise me up to the Desire of Thee; that so I may be enabled to arrive unto the *Unity of the Father*, who Draweth and Attracteth Souls, and is the Original Principle and Fountain of all Life, without which there is nothing in Nature, as to its true Being, effected. Wherefore I beseech thee to bind me to thee, with the sweet Cords of thy Love; that by the Elevation of my Mind, I may be more and more inkindled, until that I shall arrive to the *Unitive Union* of the Father.

VI.

O WORD! By whom all Things are made; without whom is made Nothing: WORD! by whom thou hast said in the Beginning, *Let there be Light, and there was Light*; Behold, Darkness is upon the Face of the Abyss of my Mind: Behold, a Dark Cloud hovering upon the Waters of my Heart: Say also to me, *Let there be Light*, that I may behold Light; because without thee, there is present with me no Light; Truth is absent; Life is absent; Wisdom is absent; together with Knowledge: Wherefore I thy Creature will hope under the Shadow of thy Wings, and in thy Goodness, whereby thou hast created me. O Help me! my Mercy, my Refuge, my God; my Helper and Redeemer, Open thou thy Merciful Eyes, and look upon the

the Work of thy Hands, and receive in thy Pity the words of my Groaning, and hear a Sinner crying unto thee, from the mire of his Misery ; and turn unto me for my Succour, thou *One Eternal Substance*, that I may see and know Thee, thou supream Power, my Father, my Cause, my Salvation, my Life, my God : Hear, hear, hear me now, I seek thee alone, I love thee alone, and thine I desire to be alone.

Behold ! I breathe after thee, who art thy poor Creature ; Thou art my Maker, restore thou me ; Take away the Veil from my Eyes, that I may see thee. O how blessed shall I be, when I shall be admitted to the Light of thy Countenance, and of the goodly Forms of Truth therein. O beautiful Ideas of Truth when seen in thee ! Tell me how I may Ascend, that I may behold thee : Open thou mine Eyes, by which I may observe thy Motions and Counsels : Open my Ears, by which I may hear thy Voice : Yea, do thou thunder with a great and strong Voice, if I hear not ; Let the Sea make a Noise, and the Fulness thereof, even the Ocean of thy Wisdom : Do thou Teach me, and I shall Praise thy Name.

VII.

§. 1. O Jesu welcome ! welcome thou Christ the Son of the Living God, the end of my Desire and my Love : Wel
come

come Blessed JESU: Behold, while my Superior Mind breatheth and panteth after thee, while my Soul sweetly resting in the most secret Closet of thy Mysteries, the Cabinet of thy familiar Friends, contemplateth thy most Worthy and Admirable Presence; then even this weight of Flesh is not altogether so Burthensome, but depresseth less the Spirit; the Insurrection and Tumult of Thoughts ceaseth; the Burthen of Mortality and Miseries doth not now so dull and stupify, as it was wont before; All things are *silent*, all things are hush and quiet; the Heart is on fire; the Spirit rejoyceth; the Memory is invigorated; the Understanding shineth; the whole Affection of the Will, inflam'd by the desire of the Vision of thee, sees it self ravished into the Love of the Things which are not seen. For by the Means of thy Presence the Soul is filled with Light and Truth, with Clarity and Wisdom, and is overflown with such a sweet Taste, as even almost inclines to forget both himself, and all things besides; Sweet and Mellifluous Meditations do hence easily flow, at will: The Tongue of Babes is made Eloquent; and the Slothful Body is render'd Pliable and Swift to thy Commands: And, in short, a plentiful and abundant overflowing of all Divine Graces is receiv'd, which thou art continually

continually Instilling into the Soul that is Thirsty after thee.

§. 2. That now therefore, O most Living, most Desirable, most Sweet, most Beautiful Lord Jesus Christ, my Lord and my God, I may always Contemplate thy Presence more Securely, and more Devoutly Adore, and more Intimately Adhere, and even Inhere, in thee, O thou Supream Goodness, do thou Mercifully vouchsafe to give me perpetual Purity of Heart, and Tranquillity of Mind. Let my Mind fly under the Shadow of thy VVings, from the Storms of the Cogitations of this VVorld; let my Heart pause continually in thee, the Heart which is an huge and swelling Sea; let the Tumult of Flesh be silenced; let all the Phantasms of the Earth, and VVaters, of the Air and Heavens, keep Silence; let also the Imaginary Revolutions, all the Turnings and VVindings of the perpetual VVheel within, all Humane Activlty, every Tongue, every Sign, every Mobility, and all whatever is Transitory, or in Time be absolutely Still: And not only so, but let the Soul also be Silent, as to *it self*, not muse on it self at all, not reflect on it self, or into it self; let it pass by it self, as if it was *not*, without thinking on it self, but thinking on thee, O my GOD; because thou art only all my Hope, and my Confidence.

§. 3.

§. 3. O *Brightness* of the Divine Clarity! Lead me, I beseech thee, into my Interior, into the most Secret Recesses of the innermost Chambers, that with some sort of Eye [not Expressible] of my Soul, I may behold the Immutable Light upon my Mind, which Light thou art. Give me now and always to have an *Heart lifted up*, tending up to thee, by the Contemplation of Divine Things; that so leaving behind all Earthly Frailty, all my Soul, with all its Powers and Forces collected into thee, may live with thee as *One Spirit*.
Amen.

Another Sweet Aspiration of the same Author, to the Heavenly Master or Doctor, for Illumination of Mind, and Information with Heavenly Learning.

§. 1. I Beg of thee, O Lord JESU, thou Everlasting Mirror of Light, and never-failing Light of Light, and Brightness of Brightness, thou Fountain and Mirror of Lights, and Day enlightning the Day; *Enlighten* such as sit in Darkness, and in the Shadow of Death, that our Feet may be directed into the way of Peace. Breathe forth, O Eternal Day of Glory! Breathe forth the Rays of thy Eternal Brightness to the dark Eyes of my
 Mind,

Mind, that the Shades of Death may go down. Break forth now in thy Refulgent Lustre, and in the Perfection of thy Clarity; for now, even now art thou waited for by me: Shine forth at last; Often and long hast thou been expected; now Shine forth, Enlightning my Understanding, and Inkindling my Affection, that I may know Thee fully, and love Thee perfectly.

§. 2. For thou, O Lord, hast commanded me to Love Thee with all the Heart, with all the Soul, with all the Bowels, and inmost Vigour of the Heart: But Wonderful is that Knowledge, and too Great for me; I cannot reach unto it, unless thou, who gavest the Command, do also give Strength to perform: Give, Lord, what thou Commandest; and Command what thou wilt: Send forth thy Light and thy Truth; let them lead me, and bring me into thy Holy-Hill, and into thy Tabernacles.

§. 3. Bring me, O Lord JESU, into the Treasure Chamber of thy full Love, where is the clear pure Knowledge of Thee: O bring me thither, by the Abyss of Charity, brought into Light for our sakes by the *Key of the Cross*. O Penetrating Key! O King-Key! which openest, and none doth shut; which shuttest, and none doth open:

open: Open, and lead forth the Captives out of the Prison-House, sitting in Darkness, and a Deadly Shadow: Bring them forth into the Liberty of the Glory of the Sons of GOD, into the Treasures of Divine Fulness, Wisdom, and Knowledge, into the Fields of Liberty, and the Holy Light of thy Immaculate Understanding, and Undeceivable Truth; that so they may Praise Thee in their Hearts, and may Acknowledge Thee to be their Light and their Leader, their Teacher, and their Deliverer from vain and dark Shadows; who in the Glory of GOD the Father, art to be ever Glorified and Magnified. *Amen.*

✠ These foregoing Aspirations were the Secret Exercise of a Soul Taught by Christ, and highly Conducted by the Light of his Spirit; and are part of the Process laid down for the Attainment of a State of Spiritual Illumination, and for Incorporation into the Blessed University and Society of *Saints in Light*. They are of a pretty Ancient Date; and therefore the more Unexceptionable, and more fit to be added as an Appendix to this Treatise of the *Heavenly University*; at least much more than any thing that might be newer. This Inlightned Soul, and dear Disciple

ciple of Jesus, (who was admitted not to fit at his Feet only, and *Kiss* them, while in the State of *Purification*; nor also to *Kiss* only his *Hands*, while in that of *Illumination*; but even to arrive to the *Kiss* of the *Mouth*, in that of the High Nuptial *Union*, which is celebrated in Scripture as the Great *Mystery* of the Church) was a close *Student* in this High School, in those which we commonly call the *Days of Ignorance and Blindness*: His Book was Printed at the first Invention of Printing, or soon after, with Wooden Letters, and a multitude of Abbreviations, without mention either of Time, or Place, &c. The Author's Name is *Hugo de Palma*. Which Edition being impossible to get; and tho' it was afterward once *Re-printed by a Disguised Author, as an Appendix to some other Pieces; yet that also being exceeding Rare, if at all Possible to be found, the Translation and Communication hereof may be no Unacceptable Piece of Curiosity to some, as to others it may be matter of no small Excitement and Satisfaction. It may serve at least to instil Humility into such, as having a Partiality for themselves, and for the Country and Age in which they live, are apt to count

* *Hugonis de Palma Theologia Mystica, sive Trivium Sacrum, &c. Editore A Franc. de Monte. S. Amstelodami Typis Johannis Pabelii, 1641. 12^o*

count GOD herein as Partial as Themselves; and so to condemn what they understand not: Exalting themselves, for the sake of some Divine Favours or Lights, frequently above them, whose very Shoes they are scarce worthy to bear, for the sake of the *Heavenly Gift* of Divine Erudition which is in them. For there are a Numerous Cloud of Witnesses in all Ages, and in most Countries, who do give in their Testimony to the Truth and Efficacy of this *Spiritual Light*, and to the many high Prerogations of *Wisdom's University*: Therefore let every one be *Sober and Humble*, according to the Proportion of the Gift, and according to the Measure of the Knowledge, which is freely bestow'd on every one, to profit withal. Wherefore give me leave here to subjoyn the words of an Ancient Scholar in this University, (whom, for certain Reasons, I must at present forbear to Name) into which he brake forth, as into a sort of Rapture, after some very special Priviledges and Communications thence Receiv'd: "O my Eternal Spirit (*saieth He*) tho' thou be'st come thus far, as to see the Eternal Unity in the Divine Mist, or Divine Chaos, be not thou exalted with Spiritual Pride, be not lifted up above thy Measure; sink thou down into the deep Humility of JESUS, and then the Spirit of Eternity

nity will *Teach* thee further the Deep
 Things of Eternity, through the Philo-
 sophy of Eternity, which is wholly Ma-
 gical and Divine. O my Spirit! Be not
 thou Exalted above the Sons of Art and
 Reason; do not thou despise their Aca-
 demical Learning; do not thou mock
 at their Corner-Cap, Hood, and Tippet;
 let them enjoy their *Degrees*. O that
 the Tutors of the Learned Schools would
 direct their Pupils to the School of Eter-
 nity, and to wait for Wisdom on the
 opening of the Globe of Eternity! If
 they would Teach their Pupils first Mo-
 ral Philosophy, to keep their Spirits
 pure, their Minds free from Prophane-
 ness and Atheism, and their Wills from
 known Evils; and to live in Tempe-
 rance, Modesty, and Sobriety, in this
 present World; living a Life of Watch-
 fulness, a Life of Dependence, a Life of
 Faith in, and of Obedience and Prayer
 to, GOD: Then the Spirit of Eternity
 would joyn it self again to the Aca-
 demical Schools of Learning; and the
 Globe of Eternity would open to them;
 and the Philosophy of Eternity would be
 taught among them, from the Tutor to
 the Pupil, and from one Pupil to ano-
 ther: Then they would be Nurseries of
 true and sound Knowledge; and they
 would be as the Eyes of Nations and
 "King-

" Kingdoms, for to see withal. - Pardon
" this my Digression, (*he concludes*) for I
" know not the Hand that guides my Pen.
The Writings of which Author having lain
a considerable while in Dust and Obscu-
rity, may shortly be brought forth into
Light, as GOD shall see the same to make
for His Glory, and for the Advancement
of such an Heavenly University, or School
of the Prophets, on the Earth, in which
All may know Him, from the least to the
greatest; and little Children may come
to declare his Wonders.



THE

THE CONTENTS.

CHAP. I.

THE Great Use and Benefit of the
Lower University. page 1

CHAP. II.

The Necessity and Eminence of the Heavenly
University. And first in point of Know-
ledge. p. 10

CHAP. III.

A Second Benefit of the Heavenly Univer-
sity: The Attaining of Heavenly Things
after they are known. p. 22

CHAP. IV.

A Third Benefit of the Heavenly Univer-
sity: Knowing by Sensation. p. 28

CHAP. V.

A Fourth Benefit of the Heavenly Univer-
sity: Teaching to Teach. p. 46

CHAP. VI.

Ways and Means of Admittance into the
Heavenly University, and taking Degrees
in it. The First Step: Proposal of a Right
End. p. 78

CHAP.

The CONTENTS.

CHAP. VII.

A Second Step, or Degree: Denial of Man's Wit and Wisdom. P. 92

CHAP. VIII.

A Third Step: Conformity to God. P. 100

CHAP. IX.

A Fourth Step: Conversing with God, and diligent Coming to his School. P. 109

CHAP. X.

An Applicatory and Cautionary Conclusion. P. 137

Aspirations of a Student in the Celestial University. P. 157.

Another sweet Aspiration of the same Author, to the Heavenly Master or Doctor, for Illumination of Mind, and Information with Heavenly Learning. P. 164.

What is found page 59. line 23, &c. is taken Verbatim from the First English Edition, (how strange soever it may seem) nor will there be found the least Variation, as to the Text, in all the Passages throughout, that may be thought most liable to any Suspicion.

FINIS.



